

THE Indiana Jewish Post

and Opinion

"If You Let The People Know, They Can Act Intelligent"

FRIDAY, DECEMBER 29, 1967

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Leaders Give Many Tributes To David M. Cook

The following tributes to the memory of David M. Cook were offered by some of the community leaders:

Robert A. Efromson — Indianapolis has lost one of its outstanding citizens and I have lost a valued personal friend.

Liebert E. Mossler — The community was not ready to lose him. He made a great contribution in every way, and it will be very difficult to replace his talents in community work.

Ben Domont — Dave exemplified the best in Jewish leadership. His loss will be deeply felt. His accomplishments will be an enduring tribute to his memory.

Edgar S. Joseph — Our community, especially the Jewish community, will sorely miss the leadership and dedication of purpose to civic causes through the untimely passing of Dave Cook. His ceaseless efforts in behalf of the many projects with which he was affiliated have certainly made our community a better place to live in.

William L. Schloss — Our Jewish community has suffered a great loss in the death of Dave Cook. He was not only an able and brilliant community leader but had a genuine interest in our community and gave freely of his time in many areas. He set standards of leadership that will be an example for many who will follow him in positions of responsibility.

Martin L. Lerner — Dave Cook felt deeply about the community's welfare and its people. He possessed rare qualities as a leader, and his respect for other human beings was a guiding principle to him. He was a remarkable man.

Marven M. Lasky — Dave Cook was very able and his dedication and ability received national recognition. He was an unusually good human being and was committed to outstanding principles. At the same time he was universally respected and admired.

Frank H. Newman — I will miss Dave Cook as a valued friend and as a brilliant and skilled community leader. He liberally gave his time, energies and great wealth of knowledge to the community. His advice and counsel will not be readily replaced. He has left an indelible impression and a standard of excellence in community service.

Samuel Kroot — Dave Cook epitomized all the good qualities of leadership. He was high-

ly regarded in his profession as an attorney and also gave his keen talents to community work. He left a fine heritage which should be an inspiration to future leaders.

Manuel I. Leve — It is rare that a Jewish community is blessed with a man like David Cook. Aside from the many public positions of responsibility which he filled with distinction and the many honors he earned in the comparatively brief span during which he served this community and the world Jewish community, he was a wonderful person to all with whom he came into contact.

MAUREL ROTHBAUM — The death of Dave Cook is an irreplaceable loss to our community. His devotion and dedicated leadership to every phase of needs here and elsewhere have been unsurpassed. Each of our lives has been touched by his deeds and we have been enriched. We have lost a friend as well as a leader.

(Continued on page 15)

JWF Okays Resolution To Aid Israel, Drive

The Jewish Welfare Federation, at its most recent board meeting, adopted the following resolution, as offered by Martin L. Lerner, chairman of the 1968 fund drive.

"The Board of Directors of the Jewish Welfare Federation of Indianapolis, acting on behalf of the Jewish community of this city, recognizes that the resources of the Jewish people in Israel continue to be stretched too thin for safety and the maintenance of life.

"BECAUSE Israel is compelled to redirect its own resources to assure its own security, we are being asked to help meet the human needs of the people of Israel — the sick, the aged, the handicapped, the children, and the immigrants who have fled from deprivation and persecution.

"Together with many other Jewish communities of America, we in Indianapolis affirm our readiness to take extraordinary action in order to raise extraordinary sums to assure the survival of the people of Israel in

this continuing crisis.

"To do this, we recommend that the following steps be taken:

"A. That every resource be mobilized to bring to the attention of this community the seriousness of the present situation and to educate the community to the fact there is no diminution of needs because there is at present no shooting.

"B. That every contributor to the 1968 JWF campaign be asked to increase his gift to the regular campaign to meet the requirements of essential programs we are committed to support on the local, national and overseas level.

"C. That every contributor be asked for a maximum additional gift for the Israel Emergency Fund of the United Jewish Appeal made necessary by the continuing extraordinary and critical situation. No set dollar goal could truly reflect the extent of the need.

"TO REACH this objective, the contributor will be given the opportunity of making TWO contributions on a two-line

card — ONE to the regular drive and provided this gift is at least what was given last year, and hopefully more, ANOTHER to the IEF."

Town Crier

Our printers were in a bad mood last week. Their usual complement of errors seemed to have been sharply increased.

In the editor's chair on David Cook, it was a matter of thick fingers of the compositor, who pried the lines. What the three paragraphs should have read are as follows:

The word yeoman comes to mind, and it fits David precisely. If he ever dodged a task, we never knew it. Did you ever hear him complain? Did you ever hear him question the motives of another person, or denigrate anyone?

Of course, you didn't. And that is what makes us for one feel his loss so keenly. And that is why his loss can not be replaced.

It may be a trite observation, but then what we're writing about David, could also be written about Amy. They were a pair. The observation is that when you find a man like David, you never can round out the picture of the kind of person he is without knowing his wife.

Then in the letter of resignation from the board of the Indianapolis Jewish Welfare Federation of Bernard Stroyman, the figures were incorrectly printed, (this time the fault of the linotype operator) giving the opposite impression of what Mr. Stroyman sought to impart.

Here are the correct figures: CFWF (Servicing Federations, etc.) \$4,365.00 National JWB (Servicing Centers) 3,250.00 NCRAC (Servicing Community Rel. Councils) 1,725.00 AAJE 440.00

OUR COMMUNITY will be treated to some outstanding personages through the medium of the Adult Jewish Education committee of the Indianapolis Hebrew Congregation. It was the names of the speakers which first attracted us to the program, but we should not stress these at the expense of the program itself.

It is divided into three courses. The first headed, "What We Believe," and starting on Jan. 26 for 8 sessions; the second, "Why Do We Believe It," starting on March 15, for seven sessions and the third, "The Meaning and Content of The

(Continued on back page)

DePauw Student Entrepreneur To Start Golden Gloves Quest

Greencastle, Ind. — Nineteen-year-old Mark Vittert is a junior at DePauw University. He's something of an oddity; he may even be eccentric.

Few collegians possess the strange juxtaposition of motivations and talents somehow blended into dark-haired, pleasant-talking Mark, a resident of St. Louis, Mo.

He's a Junior Olympic boxer, a society "deb" escort, an entrepreneur, a devotee of "How to Win Friends and Influence People," a recording artist, and a strong "B" student.

Seriously!

HE HAS SEVERAL common characteristics that are uncommonly found at the same time in the same person.

Though it's probably not his most consuming ambition, making money does occupy a good bit of the fertile, bubbling mind of Mark. At DePauw he is fusing speech and economics, naturally, to hone his business technique.

He already has mixed the two successfully by merchandising \$300 worth of boxing lessons to 20 Phi Kappa Psi fraternity brothers.

"You know, sir," says Vittert, "it's amazingly easy to make

money if you really want to. You need the ability to think of ideas, guts to carry them out, and you can't be afraid to talk to people. You know a lot of people lack confidence in themselves," suggests Mark as an after thought.

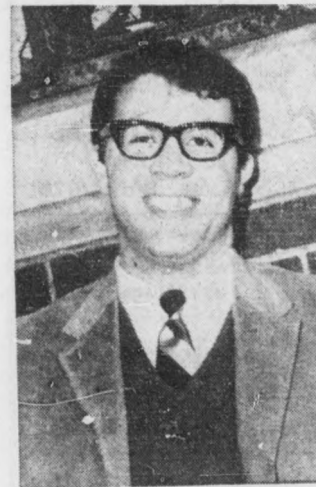
VITTERT LACKS none of these. He operates with the aggressive assurance a thinking man's pugilist ought to.

Vittert will barely be through DePauw's final examinations next month when he plunges into boxing action in the Golden Gloves, founded incidentally by his uncle Benny Kessler.

The St. Louis youngster knows what it takes to get ready, having been runnerup in the 165-pound division of the Junior Olympics in 1964.

In preparation for the first round in St. Louis he has become what at least one DePauw coach rather admiringly calls, "a gym rat. He's there when we open up and he's there when we close." Yet Mark has cumulative grade average of nearly 3.00 (straight B) — even earned an "A" in Old Testament, which, knowing how Mark plans ahead, is probably why he had himself born into a Jewish family.

HIS TRAINING schedule isn't



MARK VITTERT
'Man Of All Trades'

necessarily Spartan, but for a sleep-inclined collegian it's demanding. He's up each morning at 6:30, jogging west on Greencastle's winding Walnut Street road, one and three-quarters mile each way. Then it's back for a shower and to classes in psychology and speech.

At noon Mark is back in training, running up and down Bowman gymnasium's three flights of 50-year-old stairs, lifting his legs, then down to the

(Continued on page 3)

Teen Scene

By BETH GERSON

Chanukah and vacation are now both in full swing, and with two such dynamic events combined in Naptown, there is good reason for a week ablaze with excitement, anticipation, and planning for all!

The Councilettes are still busy satisfying the "urge to chew"

for every Naptowner with their large variety of gum, which the members are selling for only 5 cents per pack! The girls will also be armed, after the first of the year with tickets for "Gone with the Wind." The seats are available from all members for the Sunday, January 28 Matinee Performance, for only \$2.25 apiece!

THE FURY of Center basketball games continues through the Holiday season, as part of

the Tuesday night series! On December 19 a tense and very competitive game was played between the A.Z.A.'s and the SWANK's! Congratulations to the SWANK victors!

Engaging in the equally competitive sport of Volleyball will be the B.B.G.-A.Z.A. team versus the LINK-P.O.K. team in a Saturday, January 6 game at the Center. The clubs will have a joint closed party for all players and members following the game! Good luck to all!

The LINK's are keeping in swing with the up-coming pace of the New Year, as they have planned a slumber party for January 5! Along with gab and gossip the girls will occupy the long night hours making stuffed toys and scrapbooks for a children's ward of a local hospital! Remember, tickets for the

SWANK New Years Eve dance will be available at the door tonight for only \$6 per couple! The dance, to be held from 9-12:30 at the Cole Porter Ballroom of the Sheraton Lincoln Hotel, will feature the sounds of "Sir Winston and the Commons!"

THE DELUGE of campus teens home for the holidays seems to have slightly depleted, as several of the masses have followed the scent of roses... clear to California, to support the winning Hoosiers!

If you happen to be in the vicinity, be sure to stop into the Standard Supermarket in the Westlane Shopping Center to visit David Wides!

Many Naptowners have left Indiana in favor of visiting other parts of North America for the Holidays! Off to California with all of its lure and sunniness is Abbey Kaplan. Traveling to the opposite coast to visit friends over Chanukah is Harriet Goldstein! The Virgin Islands are loaning lots of sun, fun, and rest to several Naptown teens! Among these are Anne Leviton, Karen Lorch, and Kenny Lorch! Lots of curiosity and envy have followed Church Tavel to his vacation spot in the warmth of the Grand Caymen Islands, located south of Cuba! Visiting the sandy beaches of Florida is Linda Mordoh, who will also be one of the lucky few to return in '68 with a super-tan!

Visiting Chicago friends for the last half of vacation is Lisa Laufman, while Anne Wein-

Birth Announced

Mr. and Mrs. Norman Greenberg of Austin, Tex., are parents of a son, Steven David Greenberg, born Dec. 23 at Austin where his father is stationed with the U. S. Air Force.

Grandparents are Mr. and Mrs. Joseph A. Stumpf, 3948 East 77th Street and Mrs. Geraldine Greenberg, 564 West 72d Street.

stein will also keep occupied in the Windy City for several days!

With Naptown teens busy in many varied and fun endeavors, the spirit of '68 is certain to be the brightest and most exuberant ever!

Happy New Year!

Indiana Jewish Post

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Bill Bennett Editor

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Open Forum Series Set Panel On Abortion Law

The Jewish Community Center Open Forum Series continues with a Panel Discussion on "Are Our Abortion Laws Obsolete," on Sunday, Jan. 7 at 8 p.m. at 6711 Hoover Road.

Seymour Schwartz, Open Forum chairman, will introduce the panel. Mrs. Seymour Schwartz is in charge of hospitality for the evening.

The panel will inform the audience of the pros and cons of changing our abortion laws, welcoming audience participation.

The panel consists of Robert Force, General Consul of Indiana Civil Liberties Union, Assistant Professor at Indiana University School of Law; Dr. Grover Hartman Ph.D., member of the General Board and Executive Committee of the National Council of Churches, Director of the Indiana Council of Churches; Dr. Irving Rosenbaum, assistant professor of Pediatrics at Indiana University

Medical School; Dr. Dwight W. Schuster, president of the Marion County Medical Society. Tickets will be available at the door, \$1.00 for members and students and \$1.50 for others.

Center Art Instructor To Show Works

Mrs. Leah Traugott, Art instructor at the Jewish Community Center is opening an exhibit of her works in the Adult Lounge of the Jewish Community Center, 6701 Hoover Road with an Open House on Sunday, Jan. 7 from 2:30 to 5 p.m. The exhibit is open to the public free of charge and will run through Feb. 7.

Mrs. Traugott graduated from Herron School of Art and since graduation has continued her studies under Donald Mattison, Loran Dunlop, Garo Artresian, Edmund Brucker and John Taylor of Woodstock, N.Y.

HER MEDIUMS are oil, pastels and watercolors. Her pastel, "Flores Bonitas" won first prize in pastels in the 1967 Hoosier Salon. She was also a First Prize winner in oils and Second Prize winner in Drawing at the Indiana State Fair and received an Honorable Mention in oils in the 1966 Religious Art Show.

Leah has exhibited in the "Mid Year Show" at the Butler Institute of American Art in Youngstown, Ohio; The Hoosier Salon; Mid-States Art Exhibition, Evansville Museum of Arts and Science; The Wabash Valley Exhibition at the Sheldon Swope Gallery, Terre Haute; Whitewater Valley Regional Art Exhibition at the John Conner Gallery, Connersville; The Eastern Indian Art Show Ball State University Gallery, The Tippecanoe Regional Exhibition, at the Lafayette Art Center, Lafayette; and the "500" Festival of the Arts Exhibition. Her work can be viewed at the Herron Art Rental Gallery.

Mrs. Traugott is a member of the Indiana Artists Club and the Alumni Association of the Herron School of Art.

De Pauw Student

(Continued from first page)
"steam hole" for 15 minutes to sweat out some water.

At 4 p.m., dodging apologetically around the basketball team's maneuvers until he's chased out, Vittert is doing 200 situps, 200 pushups and then sparing six or seven rounds with classmates. "I never touch them," Mark hurriedly adds, "but I let them hit me to toughen me up." (His sparing mates privately concede he's quite fast.)

Vittert has been at his regimen for two months, six days a week. He hits the sack every night at 10:30.

What's it leading to? How much chance of success is there? Vittert was asked.

RETIRING at times, but not often, Vittert puts it this way: "I'm sort of lazy. I wouldn't be doing all this (training) if I wasn't sure I could do well. I wouldn't have entered if I didn't think I could win!"

During Christmas vacation Mark anticipates working out with Willie Pastrano in Miami, Fla.

His interest and ability in boxing apparently come naturally for Vittert. In addition to Benny Kessler, Golden Gloves originator, there are several other boxers in the background

of the aspiring young slugger.

Another uncle is Harry Kessler, known by many as "The Millionaire Referee," who has called several of the major professional bouts. His uncle Sol Kessler of New York, Mark vaguely recalls — he thinks — fought for the world flyweight championship. And Mark's father, now deceased, was a national YMCA boxing champ when he was young and a vaudeville traveling companion of Charles Atlas when he was plain Charles Lazier and when Mark's dad called himself Al Amazing.

IF MARK should fail as a boxer, and nothing suggests he will, he has other talents to provide security.

He is an inveterate hatcher of business schemes. Some have failed, yes, but if the idea

isn't brilliant at least Vittert's approach is, providing an entree for something else later on. Like the afternoon he penetrated the university's Administration building for the first

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Haddasah Unit Sets Chanukah Oneg Shabbat

The Henrietta Szold Group of Hadassah will hold their annual Chanukah Oneg Shabbat at the home of Mrs. Leon Cohen, 5921 North Meridian at 1:30 p.m. on Dec. 30.

Mrs. Robert Schwab will present a program honoring the birthday of Henrietta Szold and will also highlight the origin of the customs and traditions of Chanukah.

The members of all three Hadassah Groups are invited. Mrs. Max Simon is in charge of arrangements.

I.U. Hebrew Program Receives Kahn Grant

The Caroline M. Kahn Memorial Fund made a generous gift through their directors, Dr. and Mrs. J. K. Berman, of Indianapolis, to the Hebrew program of Indiana University at Bloomington. This cash donation is earmarked for the purchase of valuable or rare books for the Indiana University Library Judaica Collection, and will substantially improve research and study facilities for the program and through it for many other disciplines beyond.

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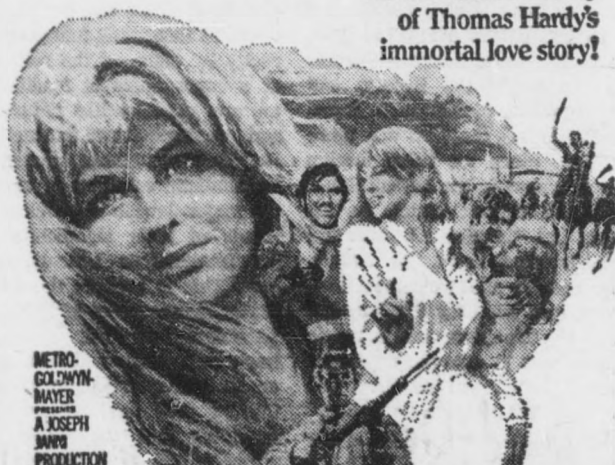
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LOCAL AGENT

Reconstructionist Head Shows Errors In Israel Program

Revise Approach, Reform, Conservatism Told

NEW YORK — "...neither the Reform nor the Conservative presence in Israel can contribute anything, practically or theoretically, to the moral quality of life in this country which is not already found here actually or potentially."

This is the view of Rabbi Jack J. Cohen, director of the Hillel House in Jerusalem, in concluding of his series of two articles on "Religion in Israel" in the current issue of The Jewish Frontier.

IN FACT, RABBI COHEN recommends a reverse process. He says, "Far from bringing American Reform and Conservatism to Israel as a way of raising the ethical sights of the Israelis, it might be more to the point if these American movements were to try to draw some conclusions for the ethical content of American Jewish middle-class existence from the history, theory and problems of the kibbutz."

Continuing, he writes: "...Yet Reform has virtually nothing to say to Israel Jewry which has not been said and is being said here far more cogently by thousands of men and women who know that the moral professions of the Jewish people are receiving in Israel their definitive test."

Rabbi Cohen seemingly does not agree with those who consider the Israelis — those who are not Orthodox — as irreligious. "Moreover," he writes, "the Israelis have done more than apply a tradition, they have created moral traditions of their own, or at least have put moral values like equality, responsibility, cooperation and love into new social contexts. The welfare institutions of Israel, the Youth Aliyah villages, for example, the kibbutz, the moshav, the Army and its educational concern — these and other creations of Israel society constitute a vast enterprise in the moral search of a creative Jewish people."

IN HIS FIRST ARTICLE (P-O, Nov. 17) Rabbi Cohen delineates the failure of the Reform and Conservative presences in Israel and expounds the view that there is little place for these foreign importations in the Jewish State.

In the current article he asserts that "Idealistic Reform and Conservative Jews, of course, are needed and welcome. However, it is not their ideology but their physical presences and their willingness to espouse unpopular causes which will be the mark of their contribution to Israel."

Turning to the question of ritual, Rabbi Cohen says that the future of the synagogue itself is at stake in Israel, not whether or not an organ is introduced into the service, or men and women are separated or prayers deleted or added. He then uses this as a taking off point to criticize the two American movements for not joining forces in their approach to Israel.

"Here it is not a matter of the mehitzah versus mixed seating; it is whether or not the synagogue itself is viable. By introducing the compromises of Reform and Conservatism into Israel, the challenge which faces our people here to meet the crisis of worship openly is blunted. Instead, Israel's Jews are asked to line up in support of one brand of American Judaism or another."

CONTINUING, HE WRITES:

"Both movements assert that they have no intention of imposing their philosophies or practices on the synagogues they support or help to establish. But if the purpose of Reform and Conservatism is to provide aid without strings, why the refusal of the two movements to create a joint fund and a joint personnel committee to assist non-Orthodox American Jews to settle in Israel and to offer aid to other non-Orthodox religious Jews in Israel who need financial and personnel support for their religious institutions?"

The chairman of the Reconstructionist Board in Israel answers the question himself.

"The truth is that both movements are pushed by the relentless impetus of power. Both are convinced of the correctness of their position and of their ability to teach the Israelis how religion ought to function in their lives."

Rabbi Cohen speaks bluntly when he describes the attitude of "some of the most sensitive souls in Israel (who) find synagogue worship whether in its traditional or liberal forms to be, at worst, a lost cause, and at best a highly complicated one. They prefer silence to habitual prayer, study to repetition, conversation to sermons and reflection about the nature of God to verbal adoration. They may be dissatisfied and uneasy about not having found an adequate substitute for the synagogue, but they will, with rare exceptions, not be lured back by all palliative measures, which may improve the old body, but which inevitably fail, in their opinion, to restore it to youthful vigor."

THE PROBLEM IS STATED succinctly as one "of identity in a Jewish community which is a majority in a pluralistic society, of the meaning of God for thousands of Jews who experienced Hitler and for the hundreds of thousands influenced directly by them, of the relevance of a supernaturalist tradition in an era of scientific naturalism and growing cultural interaction." He adds that these render the "formalistic solutions of each of the major Jewish religious movements of little significance for the imaginative and searching Jew. This is true in the United States, where most of those who participate in the synagogue hardly expects to find in its answers to their questions or satisfaction for their spiritual hunger — assuming that they have such needs is the first place. It is even more true in Israel."

Cautioning himself, Rabbi Cohen says "It is not enough, however, to criticize. In objecting to the import of American Jewish religious movements into Israel, I have not thereby eliminated the ills of Israel's religious life. These ills are all too apparent — the polarization of Jewish spirituality between the Orthodox and the secularists, the absence of creativity in the synagogue and the failure of the non-Orthodox to find an adequate substitute, the paucity of theological investigation and reflection, the moral ennui of the present generation, the appalling moral gap in Jewish thought on the treatment of Israel's Arabs, etc."

HE IS NOT HOWEVER pessimistic about the latent spiritual sources of the Jewish communi-

ty to elevate Jewish religion to an honorable position or redeeming features in the current crisis. But he warns, "the future depends on whether or not Israel Jewry can learn how to respond intelligently to the challenge before it, and whether American Jewry can possess sufficient patience and humility to refrain from adding its own confusions to Israel's mixed-up situation."

He follows with a summary of what he considers to be "areas in which American and Israel Jews ought to pool their thinking in order to fashion together a philosophy of Judaism that will flow from common experience of all Jews and that will enable each community to find its authentic expression."

He deplores the attitude of the Israelis to Arabs living in Israel, and says that "Israel Jewry needs the dialogue with Jews living in minority communities in order to be reminded every now and then that it might be lacking in empathy."

AT ANOTHER point — the problem of Jewish peoplehood, he poses such questions which need to be resolved as: "Are Jews chosen? Are they a supernatural people? Is Jewish survival an end in itself? Can or should conversion to Judaism in Israel continue to be a matter of acceptance by the convert of the Orthodox version of Judaism? He proceeds to state cases such as: "Jewish life can be lived fully only in Israel. Anti-Semitism is inevitable in the diaspora. The diaspora is exile. Israel is provincial. Israel must be a democracy and not a Toraitic state. Arabs have vast territories; let the refugees settle there. Helping Negroes is a way of expressing one's Jewishness. Concentrating on helping Jews is particularistic."

Under this broad category, Rabbi Cohen feels that "there is... a major contribution which Reform and Conservatism might make to Israel in the matter of establishing a new concept of peoplehood based on the pluralism that prevails in American Jewish life." He suggests that before such a contribution can and may be made, Reform and Conservatism must "appear on the Israel scene in behalf of principles of cooperation, tolerance and freedom of inquiry, acting together not for the purpose of missionizing for their movements in Israel but in order to release creative energies among Israel's Jews."

HOWEVER HE IS NOT sanguine that the two American movements can achieve this cooperation. "I think that the record of separatism and competition which has prevailed between them is sufficient proof that their coming to Israel at the present time with their parochial views of the Jewish corporate structure is bound to add to the difficulty which Israelis now face in thinking through the problems of Jewish identity, the meanings of the Jewish State, and the role of religion in a democratic, liberal society."

The need of the Israelis to confront Christianity and Islam, is then explored: "Israel must gear itself for peace and for the eventual confrontation with Islam and Islamic culture, and with the Arab world and Arabic culture. It makes no difference

whether the Islamic and Arabic civilizations are advanced or underdeveloped. Judaism will inevitably be affected by its interaction with them."

Rabbi Cohen takes up the program whereby Reform and Conservatism "send emissaries to tell the Israelis what is good for them or lend them spiritual 'experts' who in short two-year stints will be expected to transform Israel's religious life. . . Instead of sending their rabbinic students to spend a year studying a few more pages of Talmud and other classic texts in usual academic fashion (which they can do very well in their seminaries), let each student be charged with exploring the relevance of the rabbinic tradition and the halakhic method to some of the key issues in the State of Israel — for example, marriage and divorce, education, civil law, labor relations. Instead of having them learn only a few more pages of Biblical criticism, let them examine the methods employed in teaching the Bible on different levels of schooling and the ways in which the relevance of Bible is communicated (or not communicated) to Jewish youth. . . Let them dig out and evaluate the hundreds and thousands of articles hidden in educational, literary and kibbutz journals which, over a period of 40 years and more, have given expression to the spiritual hunger of Jews trying once again to find themselves in the soil of Eretz Yisrael."

CONTINUING HE WRITES: "The two movements have sold the Yishuv short in two ways. They have sent their young educators and rabbis to learn about the Jewish past instead of the present, and they have assumed that there is nothing in that present worthy of serious study. As a result, they overestimate the worth of their own message for Judaism in Israel."

Rabbi Cohen relates that there is ferment in Israel about Jewish religious thought, liturgy and ritual and that among "the non-Orthodox are a significant number of genuinely religious men and women. These men and women, however, cannot find themselves within the institutional framework of synagogue, formalized worship and elaborate ritual generally associated in the Western mind with Jewish religious; nor can they accept the various alternatives of religious liberalism, including Reform and Conservatism, which they feel are part of the same package containing Orthodoxy."

The writing of these people he points out "is, by and large, divorced from the academic concerns which are evident in the essays and books of American rabbis, scholars and theologians. What one finds in the Israel journals is an attempt to articulate the personal gropings of the authors. The articles are motivated by real life situations and contain little of the scholarly reference to theological and philosophical traditions which are quoted at length and analyzed again and again in the texts of Reform and Conservative thinkers."

HE CONCLUDES that "it would be helpful to bring these different modes and moods of thinking into interaction, but this will not be accomplished by con-

fronting the Israelis with the power of organized movements. Bringing Reform and Conservatism to Israel as institutionalized forms rather than as investigations of human and Jewish predicament will hinder rather than foster the emergence of an indigenous, religious expression in Israel."

He calls for Reform and Conservatism to "establish a joint program for their involvement in Israel which, in the initial stages, should consist of trying to find groups in Israel willing to explore with them the problems facing religious Jews who, while fully respecting the magnificence of traditional Judaism and eager to study it intensively, are nonetheless convinced that religious maturation cannot possibly be achieved through that tradition alone and must often be purchased by negating or transcending it. Obviously there will continue to be vast differences of opinion between the movements and between them and the Israelis. Nonetheless, only by tackling the problem of Judaism by honest search beyond the lines drawn by historical, vested interests can American and Israel Jewry hope to overcome the present serious crisis in Jewish religion."

EXPRESSING THE HOPE that "it were possible to incorporate the Orthodox in this search," he says that although the door must be kept open for their inclusion, to be realistic he does not "see how their total commitment to the rabbinic methodology can enable them to engage in open-minded debate and to an acceptance of many of the implications of religious pluralism."

He ends his article with the thought that "even the suggestion that Reform and Conservatism should function together seems to be too radical for present day realities. Should this prove to be the case, then we must ask ourselves what has Jewish religion gained from the establishment of the State of Israel."

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Freedom of the Press

All letters to the editor should be addressed to The Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind., 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

Proper Perspective Needed As Stress On Negative Is Heard From All Sides

Editor, POST and OPINION:

I believe it is time to put an end to the continuous undocumented predictions of doom for Jewish life which again have appeared in your columns during the last few weeks. How fortunate for us that our ancestors did not give maximum headlines just to the reports of people who oppose every active Jewish value, while not offering any worthwhile goals in their place. We would really not have survived. . .

I believe that some conferences dwell uselessly on the so-called alienation of our college students as they do not even offer the comparable data of those who identify strongly as Jews and were among the 10,000 volunteers for Israel last June.

Generally, we present change as if it was a completely new phenomenon in human history and not merely, as different in kind and degree; however, it is keeping with the life process itself. Isn't it true that primitive man was as fearful of the very darkness of night as we are today of the atomic bomb? Isn't it a fact that simple communicable diseases could not be stopped because the possibility of sterilization was yet unknown? As a result, medieval man lived in constant fear of the "plague."

The stress on the negative, the over-exposure of those who are against everything has reached proportions which threatens man with the feeling of being crushed. Our very reporting does not permit us to see current events in the total perspective of history.

If we want to stem the trends of assimilation and estrangement, then we must not look at the college campus in isolation from the home, street, and school. We must consider the

total factors that fashion the student who comes to the university. At the same time, we cannot omit observations that we are dealing largely with religiously illiterates, regardless of the number of college degrees accumulated. This must be understood, if we are to appreciate their lack of understanding of religion on the highest level. This also necessitates realizing that we cannot take their views too seriously on such questions as God, Man, Salvation, etc.

Why continue to speak of the college student in isolation, when he comes from an environment which accords the highest honors to those who have accumulated wealth, regardless of the manner in which they have made it. Why just look on the college campus and declare it to be "the main disaster area of Jewish values" when those of our men and women in the armed forces in every part of the world are facing the ultimate questions of life each single day? Why do we not hear reports and discussions which will probe into the validity of democracy as a creative, vibrant and constructive philosophy for the world? Where are the conferences which examine meaningfully ethical monotheism as the answer for mankind's ills?

It seems we have fallen prey to our own adulation of Numbers. As a result, we speak more of those who fail to attend services, discontinue their education, do not contribute, do not serve, while neglecting those who do.

We need to put Change and Rebellion in the proper perspective.

Sincerely yours,
RABBI SOL LANDAU
Beth David Congregation
Miami, Fla.

Two Straws In The Wind Arabs Shifting

Two developments of the past week encouraged Israelis who believe that the nation can achieve peace through political means.

Most important was the communique issued after a three-day meeting in Warsaw of eight European Communist countries. It seemed marked by compromise and caution on the Middle East, and followed closely the United Nations Security Resolution authorizing the appointment of a peace negotiator.

The second development was the ousting of Ahmed Shukairy as head of the PLO, the Palestine Liberation Organization. The fiery Shukairy seemed to have been a casualty of the new moderate approach of the Arab States, and his demands for another round with Israel were felt to endanger the political position of the Arab nations

whose support made his guerrilla army possible.

Israel Rating In Poll Jumps

PITTSBURGH — More Americans have a higher regard today for Israel and less regard for Egypt than a year ago, the Gallup poll reported in an article published in the Pittsburgh Press.

According to the poll, the reason for the change was the Middle East War of last June.

One year ago, the report states, 13 per cent of all persons interviewed gave Israel a "highly favorable" rating. The proportion today is 23 per cent.

Over the same period, the "highly unfavorable" rating for Egypt has increased from 7 to 17 per cent.

Anent The Rabbis And The Atheist

Editor, POST and OPINION:

Concerning your news article on the front page of your Dec. 1 issue concerning the two rabbis and the atheist, although the article was well written, as a person attending the meeting, I felt perhaps I might further enlighten your readers.

Firstly, I did not feel the rabbis were "Put On (The) Spot" as the headline states. Each person merely explained his views. All were applauded, although I will admit the atheist received the loudest applause.

In addition the final sentence: "The rabbis were somewhat reluctant to appear on the same platform with him (the atheist)," has little relevance. To begin with they did appear with the atheist; and perhaps what is more significant they appeared a second time with the atheist about ten days later on Buffalo television.

MICHAEL F. ELLIS JR.
President, Montefiore Lodge
B'nai B'rith
Buffalo, N.Y.

2 Youths Nabbed At Synagogue Fire

PHILADELPHIA — Two boys, 11 and 13, have been charged with arson in connection with three fires in a synagogue at the rear of the Pennypack Jewish Community Center here.

The boys, released in custody of their parents to await a hearing, are charged with arson, trespass and vandalism.

Police said the boys told them they had found some flares and were "just messing around" in the synagogue when the fire got out of hand. An altar was destroyed in the blaze and two separate fires were started beneath the altar.

The youngsters pulled the fire alarm and directed firemen to the blaze when they arrived.

The fires marked the second time in three months that the synagogue has been desecrated. In the earlier incident obscene words were scrawled outside the building.

However, there was no indication the youths were connected with the earlier incident.

Obituary Adolph Kiesler Dies; Led Giving To U.J.A.

DENVER — Adolph Kiesler, the penniless Romanian immigrant who became a millionaire philanthropist known as "the prince of givers" died here last Monday at the age of 87. He earned his fortune as head of the Peerless Alloy Co., which he founded in 1909, nine years after coming to the United States from Botosany, Romania.

Kiesler gave millions to charities, Catholic, Jewish and Protestant.

His immense giving earned him a national reputation, and year after year he led all the nation in the largest single one person gift to the United Jewish Appeal. When even in poor years, he continued to raise his pledge until it reached \$180,000, not to mention his purchases of Israel bonds, he became a noted figure in modern American Jewry.

He was a learned Jew, as well as a college graduate, and his pace-setting made Denver into a Jewish community that has few equals even for two and three times its size.

He owned a mountain top



ADOLPH KIESLER

home, perched on the Continental Divide, and visitors were proudly shown his plethora of flowers which abounded in every direction. Almost to his last years he drove his Cadillac over steep mountain roads, confiding to friends, however, that he had become color blind and could not recognize the change of stop lights. But this did not deter him from driving.

He was honorary national chairman of the United Jewish Appeal, and held high posts with the Israel bond organization. He led the annual drive in Denver for years.

Albert Warner

MIAMI BEACH — Albert Warner, 84, one of the four founding brothers of Warner Brothers Pictures, died last week at his winter home here.

Mr. Warner and his wife, the former Bessie Levy, donated \$1.5 million to build a new wing of Mount Sinai Hospital in Miami Beach last year.

Francis Rosenbaum

NEW YORK — Francis Fels Rosenbaum, president of the Baron de Hirsch Fund, which supports the Jewish Agricultural Society, of which he also was a former president, died here suddenly of a heart attack. He was 70 years old.

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TODAY

Goal Is \$1,000

Free Medical Center Drive Adds Gifts, Nears Half Way

Three \$10 contributions and four for \$5.00 each brought the Israel Free Medical Center fund to almost the half way mark of its \$1,000 goal.

WITH MOMENTUM seeming to be developing, the drive should end in success in the next few weeks, paralleling previous drives by readers of The POST and OPINION who have contributed almost \$20,000 for the paper's Israel projects.

Top project was the \$9,000 raised for the x-ray room at the Eilat Hospital. The goal was \$8,000. In second place was the \$5,000 P-O readers contributed to the Mogen Dovid Adom, the Israel Red Cross. The goal was \$4,000 for a fully-equipped ambulance, but not only was the ambulance purchased, but the additional \$1,000 was used to equip a blood bank.

A LETTER from Max Sussman, one of the directors of the Center, describes its activities and makeup:

"What is unique about our efforts is that the institution is run by retired American businessmen who have settled in Israel, retired from business efforts and making a living that is, but very active in a manner to help where help is needed. Not only do the directors not receive a single dollar for their efforts, for every dollar received goes only for the actual charity purpose for which it is donated, but most of the out-of-pocket expenses of running the institution are actually out of the pockets of the directors.

"Our last year's financial report, audited by a Certified Public Accountant, showed charitable activities in excess of IL. 300,000 and this included payments for medicines, payments to doctors and help to families with a sick one needing care; interest-free loans;

FREE MEDICAL CENTER FUND

Rudolph Sonneborn, New York City	\$250
I.D. Blumenthal, Charlotte, N.C.	100
Samuel Berson, New York City	50
A. Boskowitz, Portland, Ore.	10
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Mrs. E. Reiss, Brooklyn	10
Recca Rosenbaum, Centerville, Ia.	10
Alex. A. Horwitz, Fresno, Calif.	5
Mr. and Mrs. Louis Krawaitz, St. Louis	5
Ben Perlman, Manchester, N.H.	5
Betty Schneider, Louisville	5
N. Silverstein, Mt. Vernon, N. Y.	5
A. A. Stein, Hibbing, Minn.	5
Total	\$470

the expenses of 30 volunteer women who help in homes where the mother is incapacitated. We also distribute wine and matzoh at Pesach time to nearly 1,200 families, as well as small-cash gifts to very large families in time of need, to

enable them to have a little joy at holiday time."

All gifts are tax deductible, and remittances should be made out to The Free Medical Center, care of The Jewish Post and Opinion, 611 N. Park Ave., Indianapolis, Ind., 46204.

Outstanding In Wisconsin

Editor, POST and OPINION:

On page 9 of your Friday, Dec. 15, issue, you carried an article that John M. Lavine was named one of the five outstanding young men of Minnesota. This is an error since the Wisconsin Junior Chamber of Commerce named John M. Lavine as one of the five outstanding young men of Wisconsin.

You may be interested in knowing that Mr. Lavine's newspapers are located at Chippewa Falls, Wis. and Portage, Wis.

ARDEN A. MUCHIN
Manitowoc, Wis.

P.S. Mr. Lavine is also a member of the Wisconsin regional board of the Anti Defamation League of B'nai B'rith and a member of its executive committee as well as having numerous other accomplishments.

Meat Inspector Wins Court Case

By ARNOLD MARKOWITZ

MIAMI — The case of the kosher cutlets ended in a clean-cut victory in Circuit Court for Frank Brickman, veteran kosher meat inspector for the City of Miami Beach.

BRICKMAN, whose jurisdiction includes about 300 establishments observing Jewish dietary laws, won dismissal of a malicious prosecution charge filed against him by Terry Sponder, owner of the Granada Hotel on Meridian Avenue.

Brickman had Sponder arrested in 1965, after he found two veal cutlets in the Granada kitchen. The cutlets weren't labeled kosher, he charged.

Sponder was acquitted in Municipal Court when he proved that the cutlets were bought from one of the nation's largest distributors of kosher meat. Then he sued the inspector.

LAST TUESDAY, after a one-hour hearing, Circuit Judge Harold Vann dismissed Sponder's suit.

Border Mining Is Studied As Gang Is Crushed

JERUSALEM — Israel is prepared to mine a miles-wide strip along her eastern border in order to deter terrorists raids. The strip runs about 50 miles from the Dead Sea north almost to Lake Kinnereth.

Meanwhile, Israeli military forces captured a major terrorist network, arresting more than 50 El Fateh members and seizing a large quantity of munitions.

The raids ranged from caves to homes of wealthy Arabs in Ramallah, Jenin and Nablus.

Two Arabs alleged to be leaders of the terrorist gang were deported to Jordan, one Ibrahim Bakr, of Ramallah, who had been banished to Jericho for three months with three other suspected irredentists and then permitted to return home.

FLORIDA HOTEL DIRECTORY

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WHAT FOODS THESE MORSELS BE

Dessert, Refreshment Recipes For Chanukah

By SARAH LIEBER

If you're tired of frying traditional grated potato latkes for Chanukah, why not vary them?



Sarah
Or serve other treats for your family and friends during yom-tov. The good home economist at Mothers' Food Products has given me more dessert and refreshment recipes which have been tested and found delicious. We start out with one from her old family recipe which has been modernized. You'll find it, and others below.

VIENESE LAYER PANCAKES

For Pancakes:

6 eggs
2 cups sieved small curd cottage cheese
¼ cup parve margarine, melted
6 tbsps. flour
½ tsp. salt
1 tsp. sugar (optional)
Beat eggs until light and foamy. Be sure the cottage cheese is sieved or buzzed in the electric blender. Stir into eggs along with melted margarine. Add flour and salt and mix very well. Batter should be smooth and free of lumps. Bake pancakes on lightly greased griddle, about 8 inches in diameter. Keep them hot while preparing filling.

For Filling:

4 cups (2 No. 2 cans) apple

sauce

½ tsp. cinnamon
¼ tsp. nutmeg
¼ cup brown sugar

Combine ingredients in a saucepan and bring to a boil over moderate heat, stirring frequently.

To Assemble:

Put alternating layers of pancake and sauce in a lightly greased 8-inch spring-form pan. Place pan in moderately hot oven 350 degrees, for about 10 minutes until stack of pancakes is hot. Place on serving dish, remove sides of spring form pan. Sprinkle with confectioners' sugar and cut into wedges to serve. Pancakes may be made a day ahead if desired. Just heat filling as above and when ready to serve fill prepared pancakes and heat thoroughly in oven. Serves 10.

MODERN CHOCOLATE RAISIN STRUDEL

For Leaves:

2 cups all purpose flour
1 tsp. salt
Two-thirds cup parve margarine

Mix flour, salt together. Cut in margarine with pastry blender or two knives until particles are very fine. Add enough ice water to form a dough. Chill.

For Filling:

6 eggs separated
½ cup sugar
4 ounces grated semi-sweet or milk chocolate
1 cup finely ground walnuts or almonds
1 tsp. vanilla
½ cup parve margarine
½ cup fine bread crumbs
½ cup raisins

Beat egg yolks with sugar until light. Add grated chocolate, nuts and vanilla. Mix well. Fold in stiffly beaten whites. Roll out chilled pastry on lightly floured board to form an oblong 18 x 12 inches. Brush dough with melted butter or margarine, and sprinkle with bread crumbs and raisins. Spread with chocolate mixture. Roll up like jelly roll, lengthwise. Place seam side down on a greased cookie sheet. Brush with melted margarine. Bake at 375 degrees until brown and crisp, about 50 minutes. Cool on rack and sprinkle with confectioners sugar before slicing to serve.

POTATO PLUM DUMPLINGS

1½ pounds potatoes, boiled (about 5 medium)
2 eggs, beaten
1 tsp. salt
2 cups all purpose flour, about
½ cup sugar
1 tsp. cinnamon
15 freestone plums, pitted, fresh or canned; well drained
½ cup unsalted soft parve margarine
1 cup bread crumbs

Peel cooked potatoes and mash or rice them until very smooth. Add eggs and salt and beat well. Sift in flour and work it to a smooth, firm dough. (The amount of flour will vary with the moisture in the potatoes.) Roll out dough on floured board to ½ inch thickness. Cut into 2 inch squares. Place a plum on each square. Mix sug-

ar and cinnamon and fill cavity of each plum with it. Roll dough around plums very securely to form a ball. Drop dumplings one at a time into boiling salted water and cook for 10 minutes. Remove with slotted spoon and drain well. Melt margarine in large frying pan and cook crumbs to golden brown. Roll cooked dumplings into browned crumbs. Serve hot. Serves 6 to 8.

DATE AND APPLE FLAN

For Pastry:

1 and two-thirds cups flour
1 tsp. salt
½ cup parve margarine
3 tbsps. ice water, about

Combine salt and flour in a bowl. Add margarine and cut in with pastry blender or two knives until particles are very fine. Add ice water a tablespoonful at a time until all particles are moistened. Form into a ball of dough and chill at least 30 minutes. Roll out pastry into a round large enough to fit the bottom and sides of an ungreased 11½ inch flan pan (straight sided). Bake about 15 minutes or until lightly browned at 350 degrees.

for filling:

2½ pounds apples (about 6)
3 tbsps. sugar
3 tbsps. water
ring and juice of 1 lemon
1 cup chopped pitted dates
1 large rosy eating apple

Peel, core and slice cooking apples and stew gently with sugar, water and grated lemon rind until pulpy. Beat until smooth and thick. Applesauce should measure 4 cups. Stir in chopped dates. Cool, then chill.

Just before serving, spread sauce in flan shell. Halve the eating apple and core it. Cut halves into paper thin slices and toss in lemon juice to prevent browning. Place apple slices in a pinwheel design on top of filling. Serve at once. Serves 8 to 10.

The Best of Miami Beach

(Continued from Preceding pg.)

man's orchestra. Eden Roc Hotel's Cafe Pompeii.

***Sandler and Young, bright new singing team, plus comedy and impressions by David Frye, Dick Paul's orchestra. Americana Hotel, Bal Masque Supper Club.

***Alan King, Martha Reeves and the Vandellas, Van Smith's orchestra, Diplomat Hotel's Cafe Cristal.

***Harry Belafonte, Hanna Arozi, six singers, a 28-piece Sammy Spear Orchestra. Hilton Plaza Hotel's Great Room.

***Hilton Plaza Hotel's Joe the Bartender's Lounge, featuring Your Father's Mustache, Phil Napoleon and His Memphis Six, old films.

THREE STARS

***Paul Anka, with Lenny Dawson's orchestra, Fontainebleau Hotel's La Ronde Room.

***Diana Ross and the Supremes, Jerry Shane, Les Rhode's orchestra, Deuville Hotel's Casanova Room.

***Newport Motel's Seven Seas Lounge, continuous entertainment by Jessie Ferguson's Gospel Jazz Singers, Mike Vetro's Soul Brothers, Tom and the Craftsmen and a bevy of lush go-go dancers.

***Barcelona Hotel's Comedy Box features Lou Marsh and Tony Adams.

***Anthony and the Imperials in Harry's American Show Room at the Eden Roc Hotel.

***Wayne Cochran's Soul songs fill The Barn.

***Chris and Peter Allen are in the Diplomat Hotel's Tack Room.

***Steve Alaimo, Benny Latimore, Freddy Scott orchestra, Impact of Brass, Indies Lounge, Marco Polo Hotel.

***Lovelace Watkins sings in Americana Hotel's Carioca Lounge.

***B. S. Pully and H. S. Gump make a return to show business, with singer Lee Sohn an added feature, plus exotics, Place Pigalle.

COMING ATTRACTIONS

Nita Cruz, Harry's American Show Room, Eden Roc Hotel, Jan. 1-7; Allan Bruce, Club Gigi, Fontainebleau Hotel, Jan. 2-8; Dolores Leigh, Tack Room, Diplomat Hotel, Jan. 4-10; Frank Gorshin and the Barry Sisters, Hilton Plaza Hotel's Great Room, Jan. 5-10.

Gambling Charge Is Dismissed

LOS ANGELES (P-O) — "In the interest of justice," a Los Angeles municipal court judge dismissed gambling charges against 51 elderly Jewish men and women who had been arrested in a raid last month on the Sephardic Benevolent Society.

Judge Harold J. Ackerman took the action on the motion of the prosecuting attorney, Deputy City Attorney Arland J. Myhvol.

City Attorney Roger Arnebergh said "there was no evidence of commercial gambling. In addition," he added, "most of the defendants are elderly, and all suffered the inconvenience of being booked during early morning hours."

Police had made the raid on the basis of a tip from a disgruntled member of the society. They were not aware that a card party was in progress, they said.

Heart Disease No. 1 Killer

JERUSALEM — Heart disease was the number one killer in Israel last year, accounting for 3,528 of the 14,709 deaths, the Health Ministry reported recently.

The Ministry reported that 71 per cent of those that died from coronary disease were born in Europe or America.

Cancer accounted for the second greatest number of deaths.

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Healthy Development

The news in last week's POST and OPINION that a meeting had been convened — an all-day meeting of the presidents of all the Reform congregations prior to the sessions of the recent biennial of the Union of American Hebrew Congregations follows along the lines recommended here for a delegates' assembly of presidents of all Jewish federations. From what we can gather, that meeting was most successful.

The theory behind such a meeting is to return the management of the American Jewish community to the place where it belongs — on the local level. This is the essence of the democracy we prate about so much in organized Jewish life, but which we shun like a plague.

Now we learn that the same kind of a presidents meeting took place at the recent general assembly of the Council of Jewish Federations and Welfare Funds, and this is the precise answer to the editorials here calling for such a delegates' assembly.

What this new trend will achieve — and we are sure it will grow — is to establish a balance as between local and national, to offset what has been the situation heretofore where the national organizations, practically all highly unrepresentative, dominated American Jewish life. This destroyed local initiative and stymied the development of local leadership.

We are convinced that in another ten years, these presidential conferences will become the established pattern, meeting regularly, with assigned responsibilities and even decision-making. It is a healthy development, and as we welcome it, we pat ourselves on the back for having played a role in calling it into being.

Adolph Kiesler

The death of Adolph Kiesler of Denver should not be allowed to go unnoted in the American Jewish community.

Adolph was one of a kind — sui generis — and it was our good fortune to count him as a personal friend, even though he was of the generation of my father, olav hasholom. Adolph was that rare combination, not rare though for his day, of a learned Jew and a Jewish leader. He led not only in his annual gift to the United Jewish Appeal, which year after year was the largest single gift of any individual — excepting families — in the United States, but in the strength which he gave to every endeavor in his local community, to Jewish as well as non-Jewish ones.

For our colleagues of the Jewish press, we might add that here was a man who supported the Jewish press in the way he supported every other Jewish agency — to him it was an adjunct of the Jewish community no less essential than any other of its institutions and he did not come to this place out of any need, but from the straight line logic that it also was an instrument for good in Jewish life.

We hope the United Jewish Appeal, to whom he was a source of great strength, will find a memorial for him in Israel — his great love — no less than that with which living Jews are being honored through its Education Fund which builds and names schools after these benefactors. If the UJA needs any prodding — who doesn't — such a memorial to Adolph would alert present big givers to the fact that their efforts today would not go unremembered and be forgotten as soon as their contributions declined or ended.

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The EDITOR'S CHAIR

We have the following letter from Ed Grusd, a colleague of long acquaintance, who is editor of the National Jewish Monthly, the B'nai B'rith publication.

To the Editor:

The editorial in your December 8th issue seems to me to be self-contradictory. It says that very few people attend regular Sabbath services at synagogues, and suggests a few of the alibis they give for their non-attendance. Then your editorial asserts that "the true reason is that the present day Jew gets little or nothing from services. It doesn't fill a need for him, and all the small kind of revisions . . . are not attacking the core cause."

You then go on to make the suggestion that meetings of all Jewish organizations should open with prayer services.

But if "the present day Jew gets little or nothing from services" and they "don't fill a need for him" in the synagogue, why should that need be filled by the holding of the very same services at a lay organization meeting?

I could go into the further very real problem of what kind of services would satisfy the members of lay organizations, who consist of Orthodox, Conservative, and Reform Jews, to say nothing of non-religious and unaffiliated, but the main purpose of this letter is the original question I asked above. EDWARD E. GRUSD

It is a little odd that the editorial we wrote would evoke a response from a fellow newspaperman, and no word at all from the rabbi-nate, but perhaps it is not so odd at all.

In any event, Ed does raise the pertinent question. What we tried to show was that the synagogue was still the center of Jewish life, and still well supported, and except for the prayer services, performing successful functions — such as bringing the Jewish women together under the sisterhoods and the men together under the brotherhoods and men's clubs, and the young people for their organizations, etc. Yet when it came to Sabbath services or even the festivals, the synagogue is relatively deserted.

So we said take the services — we prefer the imparting of Jewish tradition — to the people where the people are. We could of course admit that Jews do not pray and suggest that we close down the synagogue on the Sabbath. But this could be a tragic mistake. For just as we are in a period where services have little meaning for the Jew, so in fifty years from now the pendulum could swing the other way. Jewish knowledge by then may be widespread and services performing the role they have traditionally played in Jewish life.

If our analysis of the present indifference to prayer is accurate, we have the choice of turning the prayer services into almost lecture sessions on the Jewish heritage — a suggestion we've made here for the past twenty to thirty years — or emphasize the home and the Jewish meetings such as those of B'nai B'rith, and seize the opportunities that do exist instead of spending our time bewailing the current impasse.

So our answer to Ed is that it is not prayer which is objectionable to the Jew, it is the attendance at a regular service where

he mouths something he does not understand, and if he does understand, doesn't agree with. But that same Jewish mother at Temple Beth El in Indianapolis which has as modern a service as you will find anywhere conducted with all the beauty and glorification of the Holy Name that you could wish for, prays secretly that her son or daughter remain healthy, that they come under the chupah in their time with a Jewish mate, that she and her husband be given long life, that Israel remain strong, that the War in Vietnam end and so on. But this mother drops off that son or daughter at the services, and then heads for the beauty shop or perhaps home for another hour or so of more sleep, or shopping somewhere. She won't go inside, despite the fact that she knows the rabbi knows that she came to the front door and departed.

This leads us to another thought. That is the paucity of Jewish leadership in whatever realm of Jewish activity you can conjure up — except fundraising.

We might allude to the class in conversational Hebrew which we've mentioned in this chair from time to time. This is a most sensational development in American Jewish history, and yet it is being allowed to be neglected because there isn't the kind of imaginative leadership in this area as there is in fundraising.

After only four lessons of one and a half hours each under this newly developed Chilton audio visual method, we were able to comprehend and to converse with Israelis when we were in Israel in late July. Our background was daily afternoon attendance at the Louisville Hebrew School until we were 15 years old, where we learned the several hundred words of vocabulary that enabled us to read the bible through in the original. The vocabulary was soon lost to us as it has been lost each of the six Cohen children who thus far attended the Indianapolis Jewish Educational Association classes, except the one who went on to Hebrew High School under the incentive of a summer in Israel for all graduates. But there was a difference of forty years in which Hebrew education was stagnant as far as results as between my days at the Louisville Hebrew School and the days of our three sons and three daughters who so far went through all the classes at the Indianapolis school.

The Chilton method can take the Jew who doesn't know the difference from an aleph and a bair, and in almost no time enable him not only to speak Hebrew grammatically correct and with proper accent, but read and write it as well. Even the learning — not only the results — is exciting.

But in Indianapolis as we note elsewhere this new development has not been exploited. If the class we attend were to demonstrate one lesson before the board of the Indianapolis Jewish Welfare Federation, that board would long ago have launched its own class. If our class — about 10 who never miss a session — including one engineer at Allison Motors who isn't Jewish but is the best student, were to give a demonstration lesson before the Indianapolis Hadassah or the board of the Indianapolis He-

(Continued on next page)

Israel's Crisis of Quiet Kind Largely Unrecognized

By RABBI MAURICE DAVIS

Crises come in all sizes and shapes. Some of them are so brightly colored, so vividly



Davis

who failed to recognize the crisis of June 5 to be exactly what it was. It was too clearly marked.

Because of this the Jews of the world united in a way we would not have believed. They all came out. There were activists and pacifists, Zionists and non-Zionists, religious and non-religious. There were Jews

we never even knew were Jews. There were Jews who only associated with those Jews who never associate with Jews! They all were there. And they participated. And they shared. And it was beautiful.

Israel's crisis today comes differently packaged. A defeated Egypt is the belligerent. A bankrupt Egypt is subsidized by an annual contribution of \$200,000,000 from two Arab nations. Economic and military aid pour in from Russia. Red China is just as anxious to help. And now France's de Gaulle (or is it de Gaulle's France?) is trying to get there first. The line is forming as Egypt becomes the first recipient of a universal medicare.

Meanwhile, Israel stands in the shadows. After all, she only won. All Israel did was successfully to withstand the on-

slaught, and to defeat her oppressors. Nobody stands in line to help the winner. And yet Israel cannot support a standing army. Her soldiers are civilians, rapidly mobilized, and yet with civilian work to do back home. The economic drain on Israel's resources is incalculable. Yet there is no recognition of crisis. After all, Israel won.

The waiting game has now begun with the Arab world confident of victory. Israel's crisis is of the quiet kind. Quiet, and desperate, and largely unrecognized.

The question which history asks, and which history will record is simply this. Will the Jews who came from all directions when the crisis was vivid, come also when that crisis is painted in subdued tones. In short, how good is our eyesight? How great is our heart?

Mapai's Efforts Not To Relinquish Powers

By M. Z. FRANK

Several years ago, while Ben-Gurion was still Prime Minister, the struggle first erupted between the old Guard and the Young Turks in the Mapai party. During one of the altercations in the party, Golda Meir admonished the youngsters: "What's your hurry? You'll take over sooner or later. We are not going to live forever!" To that Moshe Dayan retorted: "Golda, I wouldn't put it past you."

The fact is that the old Guard did try to cheat the biological process by a trick of their own — and have succeeded so far. What they did — behind Ben-Gurion's back and in a determined attempt to push out BG's "boys" — was to take in Ahdut Ha'avodah, a crowd they once quarreled with who had retained the same outworn slogans of Socialist Zionism and class struggle that the Young Turks reject. If we must have younger men as successors, let us have the young men who speak out old lingo. And they took in two young men with old ideas Israel Galili and that Very personable and effusive underdeveloped younger statesman by the name of Yigal Allon. Allon was made Minister of Labor.

As for Galili, he presented a problem. At first they were going to make him Minister of the Diaspora — perhaps because of all Israeli leaders he knows and understands the Diaspora least. But such a job might conflict with the official job of Nahum Goldmann whom the party hacks in Israel appointed Exilarch (Head of the Diaspora) and with the unofficial task of President Shazar, who, in a limited sense, is something like the luminary of the Diaspora. Anyway the idea was dropped and Galili was appointed to another job he is not particularly

fit for and which the Old Guard does not understand: Public Relations. Moshe Carmel, another leader of Ahdut Ha'avodah, was made Minister of Communications, in which capacity he shows his favoritism to the bus co-operatives and the Haifa dockers' union against the State, and Barzilai was made Minister of Health to make sure that social health insurance does not pass from the Histadrut to the State.

All in all, the sovereign status of the Histadrut was secured, its stifling monopolies buttressed up, electoral reform blocked and economic stagnation assured and the country blithely spun into a recession. The recession was "planned" (after the elections). But uncontrolled.

Then came the trying days of May 1967. By that time the country had grown thoroughly disillusioned with the Eshkol regime and Rafi, led by Ben-Gurion and his boys, was gaining public credit. There was a demand for the return of Ben-Gurion to the helm, or, if not Ben-Gurion, Moshe Dayan — or both. But the old machine, controlled by Golda Meir, would not budge. When the clamor rose, they decided to make Yigal Allon, Minister of Defense. Then Shimon Peres, secretary general of the Rafi party, wrote a letter to Golda Meir, offering that Rafi return to the bosom of Mapai without conditions. This gained him allies inside the Mapai hierarchy and they outvoted Golda Meir and Levi Eshkol to take in Dayan as Minister of Defense. The country breathed a sigh of relief. Then came the brilliant victory.

During the crisis the Israelis behaved like supermen. After the victory they returned to their bad manners and silly politics. The millions poured into Israel by world Jewry relieved the economic crisis — only on the surface — and the adulation of the world convinced the Israelis that their government is as good as any in the world. Why make changes? Not that the

average Israeli is happy with things as they are. But he takes them for granted and does not know what it means to organize to change them. Except in an emergency like the May and June days of 1967.

Nevertheless something had stirred. The ice had been broken. Rafi did show an example of a party without funds, led by people who place principles above position, gaining more and more of the public respect. A growing minority had been growing more and more articulate in its demands for reforms.

Shimon Peres had put in his bid for re-union. Rafi could not back out. But Golda Meir did her best to carry out what Dayan once predicted — assure herself and her group of immortality of power. She gave Peres the run-around for five months. Every communication contained new conditions, new interpretations. Finally the way was cleared for re-union. Rafi met for the second session of its party convention.

The large hall of Binyanai Ha-Uma in Jerusalem, where Zionist Congresses are held, was filled to capacity. The second session, of the first convention of the Rafi party was to open that night — Tuesday, December 12. Over a thousand delegates representing over thirty thousand registered members, and twice as many guests as delegates.

"This is not a ceremonial convention," Shimon Peres declared as he opened it. No music, no welcoming speeches, no cut-and-dried decisions taken in advance and railroaded through, no lobbying. Open and frank discussion, strictly democratic procedure.

Teddy Kollek, as Mayor of Jerusalem, was the only one to greet the delegates. Then spoke Ben-Gurion, Peres and Dayan. After these speeches the delegates sang Hatikvah and dispersed — till the next day.

(To be continued)

EDITOR'S CHAIR . . .

(Continued from preceding page)

brew Congregation or for that matter any Jewish organization, including the B'nai B'rith Bowling League, there would by now have been scores of new classes that would have to be offered at the JEA. It's really that exciting.

But we lack the imagination, and we lack the leadership. Too few people really understand the American Jewish community, and too few have any faith in it. Philip Klutznick told us he was planning to take his family to Israel next summer where they would all attend an ulpan. How can anyone visit, work for Israel, and not want to be able to converse in Hebrew? We have put it badly, but subconsciously even the women who don't stop into the synagogue when they bring their children to services, have this same desire. You can't be Jewish and not want to know Hebrew.

Is this so much of a revelation? It is. We have become so discouraged about Jewishness and Judaism, that we have become inert, and we can't react. Why do you think there was so

much surprise when the Jewish community rose almost en masse at the time of Israel's peril in May and June? It was because the Jewish leadership came to lose all faith in our Jewishness. That is why.

Writing about the dedication of the new building which Sam Rothberg and Lou Boyar had presented to the College of the Negev in honor of Ben Gurion's 81st birthday, our M.Z. Frank noted that the two benefactors seemed to follow the Hebrew speeches and evidently understood the Hebrew. We doubt it, even though Sam is president of his Orthodox congregation in Peoria in the same way that his father was president of his Orthodox congregation in Philadelphia. But what we don't doubt is that both Sam and Lou have an intense desire to learn Hebrew.

That desire then exists all throughout the Jewish community. Now for the first time that desire can be filled. But what is lacking is the kind of vision — we have such poor leadership — that is present in one area only in contemporary Jewish life — fund-raising.

'Foreign' Students Bill Fails To Pass

MADISON, Wis. — A bill to "punish eastern agitators" by reducing the percentage of out of state students at the University of Wisconsin failed to win passage as the state legislature rushed to adjourn.

THE BILL would have limited out of state undergraduates to 15 per cent of university enrollment. They now make up 29 per cent, a large proportion from northeastern states and heavily Jewish.

The bill passed the assembly but bogged down in the senate. It had been proposed as a solution to antiwar demonstrations at the university which resulted in a bloody riot Oct. 18.

In connection with that riot, six students were found guilty of disorderly conduct in court cases which wound up at the same time the legislature did.

Robert S. Cohen of Levittown, Pa., changed a not guilty plea to no contest and paid a \$100 fine. He said he would not appeal his expulsion from the university as a graduate student and teaching assistant, and would seek a position elsewhere.

FIVE STUDENTS, who had pleaded not guilty, were sentenced to 30 days in jail. They are Robert A. Weiland, Flushing, N.Y.; William G. Simons, Larchmont, N.Y.; Michael D. Oberdorfer, Bethesda, Md.; Gregor Sirotof, East Orange, N.J., and Miss Mana Lee Jennings, Arlington, Va.

Organization Directory

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American Friends at the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.

American Red Mogen David (Supporting Israel's Red Cross) 50 W. 57th St. NYC 19, PL 7-1627.

Anti-Defamation League of B.B. 315 Lexington Ave., N.Y. 16

Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

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NYC 21, TR 9-9300

Kashruth Supervisors Union 200 Park Ave. South OR 3-0680

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National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450

Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 200 Park Ave. South, N.Y.C., 3, Or 3-8100

Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100

Abortions Equal Births In Israel

TEL AVIV — At a press conference at which a series of five lectures with color slides for presentation to pregnant women was unveiled, it was announced that an estimated 40,000 abortions are induced each year in Israel. The figure approximates the number of natural births among the Jewish population.

Speakers indicated that although the infant mortality rate is low, comparable to that in the United States, it still is higher than in Scandinavia and could be lowered by proper pre-

natal care. One third of infant mortalities here are premature babies, most of whom could have been carried to a full-term pregnancy with proper medical guidance.

The slides will first be shown to women at Kupat Holim's 100 mother and child care centers throughout the country, particularly in the development areas. Later, it is hoped that municipalities and other public institutions will arrange to bring the program to the public in the cities.

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Good Advice When College Kids Are Home

By MYRON SCHOEN

I don't know if it's accepted practice in journalism to comment on the work of a columnist in the same publication or not? However, since the comments are of a complimentary nature, I can't see



Schoen that it can be wrong. Probably I should have taken pen in hand and written him a personal note or since he had become almost a neighbor and I worship at his congregation a few times each year (my brother's family is affiliated), I could have dialed Rabbi Maurice Davis in Westchester County (New York) and told him of the impact his "Our College Children Will Soon Be Coming Home" had at the Schoen household and what I learned from it.

MY WIFE AND I were awaiting the return of our daughter, a sophomore, and our son, a freshman, with that same anxiety described by the rabbi of the Jewish Community Center of White Plains. The trouble stemmed from the very things Rabbi Davis cited. There would be the question

of attire, but more important there would be the challenge when the talk got around to the war in Vietnam, the progress against poverty, the draft, and because we are Jews, the synagogue and Israel. Fortified with Rabbi Davis' advice, we listened.

We listened to our own and we listened to their friends, also college students home for the winter recess. It wasn't long before the war in Vietnam came up and the draft protests, on and off the campus, came to the fore. The question of peaceful and legal protests, civil disobedience versus unlawful acts was uppermost, and as the rabbi indicated, "We shall challenge them with words. . . They shall challenge us with their deeds." I think one of them put it best when he summed it up something like this.

"O.K., YOU send us off to college and we recognize that for the next few years our major responsibility is to acquire an education—the tools to make a living and to learn to live in this world. We'll stick to this important responsibility and concentrate on our studies if . . . if we know that you, the older generation, who have acquired an education and have made your way in the world, show us that you

are manning the ramparts. . . that you are protesting, that you are marching, that you are making some impact upon those who persist in this war. If you won't do it, if you continue to play it safe (to use the words of Rabbi Davis), then we must do something about the situation which will face us tomorrow."

We listened good, as they say, but we were wise enough not to try to give any quick answers. It's a tough one to answer.

AND WHAT OF the synagogue? Practically all of them had received invitations to attend a function at their own congregation during the two weeks at home. Some were for mere get-togethers with their rabbis and former Religious school classmates. Others were asked to participate in a "college service" and some were requested to prepare special presentations dealing with their college experience and their Judaism. A

few were looking forward to this opportunity with joy and some were taking it as a challenge.

(Continued on Next Page)

When a TORAH is dropped (G-d forbid) the entire congregation fasts

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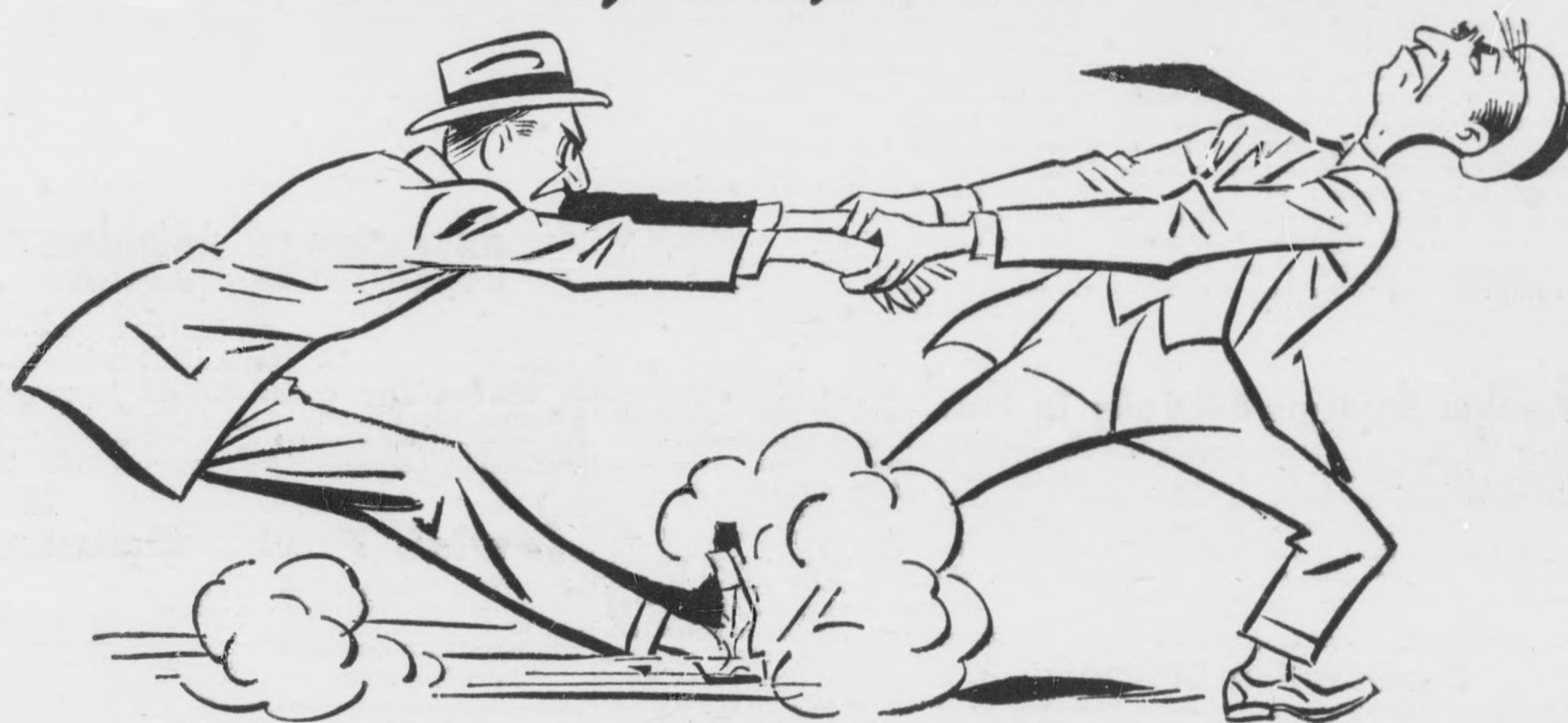
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NAMES IN THE NEWS

You Don't Have To Be Jewish



Brooke

Javits

The three **Javits** children, **Joy**, 19, '70, **Pembroke**; **Joshua**, 17, '71, **Yale**; **Carle**, 12, **Dalton** 7th grade, were seated with mom and dad **Javits** at the same table with Mayor **Lindsay** at the \$125 a plate fundraising affair for the Senator recently in **New York** as was also TV's **Ed Sullivan**, who MC'ed the entertainment which starred **Fiddler on the Roof**'s **Herschel Bernardi** chanting, "If I Were A Rich Man, . . ." at a nearby table was the **Javits** family rabbi, Dr. **David Seligson** and Mrs. **Seligson** of **Central Synagogue**. Perhaps the most winning phrase of the evening was uttered by freshman Senator **Edward Brooke**, of **Mass.** who concluded his remarks with "You don't have to be Jewish to like **Javits**!." At the reception room, **Joshua** confided to **POST** and **OPINION** staffer **Jean Herschaft** that although he is a member of **Yale's Hillel Foundation** he doesn't participate actively. Asked why, he commented, "It's mostly social anyway. . ." **Josh** also stated heavy interfaith dating goes on by the Jewish men of **Yale**.

No Divorce

RABBI MAX NUSSBAUM told The POST and OPINION that the Sammy Davises' separation is "temporary" and that he has been in consultation with both of them. As the Rabbi, who converted them to Judaism, married them under a chupah and instructs their 3 children in his religious school in Los Angeles, he knows how close knit a Jewish family they are. Sammy's theatrical engagements away from home though for long periods has created the strain, he says. "But there'll be no divorce. . . you can quote that!" Rabbi Nussbaum predicted.

Two Drives Of Dore Schary

The national chairman of the Anti-Defamation League of B'nai B'rith, **Dore Schary**, will unite his own drives — the fight against anti-Semitism and the love for the theatre when he presents on Broadway next November a play on Soviet anti-Semitism. The former head of Metro-Goldwyn-Mayer whose "Sunrise at Campobello" stamped him as a playwright in his own right, will produce the play, "Madness of God," written by **Elie Wiesel**, celebrated Jewish novelist. The play will first be presented at Tel Aviv's Habimah Theatre on Oct. 8 marking the repertory group's 50th anniversary. A month later, Broadway will also see the opening of a play written by himself, "Brightower," whose theme is the growing invasion of privacy on



Schary
every hand.

You'll Never Walk Alone

Richard Tucker told the guests at his testimonial sponsored by the Zionist Organization of America that "I will not sing in Russia nor in Germany where there is still anti-Semitism." He suggested that our State Dept. should not allow any American performing artist to display their talents in countries where discrimination exists. Later, he told The POST and OPINION privately that he'll weigh heavily any offer to sing in France, when it comes. "It'll depend on the situation and if France retreats on its anti-Jewish stand." The ZOA, which honored Tucker for staying and entertaining during the Six-Day War in Israel (for which he refused remuneration), gifted him with blueprints of the Richard Tucker Music Center to be located at the Kfar Silfer Agricultural High School campus in Ashkelon. Tucker's wife Sarah, his three sons and their wives were all present at the ZOA simcha. . . But, perhaps the most glowing affirmation

Inappropriate Suggestion

A suggestion that **Golda Meir**, transplanted American, succeed **President Shazar** when his term expires next May caused a stir. Mrs. Shulamit Aloni told a group of newspapermen that she believes Mr. Shazar's re-



Shazar

promptly castigated. A three-man delegation representing the Administration called on President Shazar as a gesture of confidence in him.

Percy And Romney

Senator **Charles Percy** of Illinois and Gov. **Romney** of Michigan, either of whom could be nominated as the Republican presidential candidate almost stumbled over each other in Israel last week. While Romney kept his views close to his vest, Percy told a press conference that he differed from **Gen. Rabin** on only one point, whereas he believes that Israel would be foolish to give us "so much as a single inch of occupied territory" without some guarantee of its defensive position, Rabin would not give up a single yard. He added that the continuous flow of Soviet arms to the Arab states can only encourage irredentism and it is the job of Israel's friends to see that the balance of arms is righted.

Merry Christmas, Mr. President

The newspapers called it a homemade Christmas card that 8-year-old **Laura Cohen**, daughter of Internal Revenue Commissioner, **Sheldon S. Cohen**, presented to **President Johnson**. "I don't know why it is that up to 10, 12, 14 years they all like me, these girls," quipped the president. The occasion was the presentation to the Chief Executive of a bronze plaque on behalf of the Jewish Social Service Agency of Washington for the President's effort to improve immigration and civil rights laws.

Even In The United States

Ida Kaminski, head of Poland's Jewish State theatre appeared regal and radiant on the Alexander H. Cohen's TV program. She revealed that her mother starred in "Mirele Efros" in 1888, shortly after the play was written, in a Downtown New York theater. To Cohen's question, "Is there any anti-Semitism in Poland today," she countered with another question: "Isn't there anti-Semitism everywhere but in Israel?"

With The Rabbis

Rabbi Cyrus Arafa has been named spiritual leader of Temple Sinai, Saratoga Springs, N.Y. , Rabbi Emanuel Forman, is the new spiritual leader of Shaarei Shomayim Congregation, Toronto.

With The Executives

Mervin N. Lemmerman has assumed the position of executive director of the Long Beach Jewish Community Center. He succeeds Gerald Bubis, who has been named director of staff training and special projects of the Jewish Centers Association of Greater Los Angeles.

Quotation Of The Week

I am for discrimination — are you? Does this shock you? It shouldn't. The object of my discrimination is not racial or religious, though it pertains to Jews. To be specific, I am in favor of discrimination when it comes to meetings. Jews love to meet. A cursory glance at the community calendar is sufficient proof of this. Given a supply of meetings over and above what is reasonable, manageable, and possible, something must give. Usually it is perspective. As our religious and social organizations increasingly compete for our attention and time, we eventually become insensitive to differences. Our powers of discrimination atrophy and every meeting is likened to every other. The result is that when an important vital program or issue does present itself we dismiss it by saying, "Oh, it's just another meeting." If we have become so lacking in discrimination, so bereft of perspective, why bother to have an organized Jewish community? Is it that we simply like to meet? It seems to me that we Jews need to become more aware and more discriminating. If we are no longer moved by issues, by causes, by values, by meanings, as they affect Jews and Judaism, we have succumbed to the sickness of organizationalism. —Rabbi Jason Z. Edelstein, Temple David, Monroeville, Pa.

Good Advice

(Continued from Preceding Pg.)
 lence to truly share with the elders of the congregation the nub of their experience. One chap who said he would not go to any social gathering and doubted whether he'd even respond to his rabbi's invitation to participate in the service, explained it this way.

"Sure, I've been receiving the bulletin each week and some other formal mail from the congregation while at college. But, the first letter from the rabbi in six months away from home was a request to do something at the college service. I'm annoyed. Don't you think that after spending seven years in the religious school, going through bar mitzvah and Confirmation, and heading the youth group, the rabbi could have written just one personal note to me during my first months in college. . . my first time I'm away from home? Is he really interested in me or the college youth service?"

Thanks for the advice, Maurice. I listened and learned a great deal.

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Israel's Top Talent Awarded Harps As Best Of The Year



If you'd like to see all of Israel's top performing artists in one group photograph, you're looking at them. The cultural event of the year took place last week in the Frederick Mann Auditorium in Tel-Aviv. It was the evening of the presentation of the annual Israeli equivalent of the "Oscar" — the "Kenor David" (David's Harp.) Shown (front row, from left) Naomi Shemer — for her lyric and music of the song "Jerusalem the Golden," Shuli Nathan — best female singer of the year, for her rendering of "Jerusalem the Golden," Edna Flidel best film star, Gila Almagor, best actress (stage); Rachel Atass, best female musical star, (center row,) Uri Zohar, best film director; Yoseph Tzur, best actor; Yoel Silber, best stage director; Yehoram Gaon, best male musical star; (back row) the best singing group, the Hagashash Trio.

Rabbi, Predecessor Disagree On Three Wings of Judaism

By LILLIAN JACOBSON,

TORONTO (P-O) — Newly-appointed spiritual leader of Shaarei Shomayim Synagogue in Toronto, Rabbi Emanuel Forman, told the 12th annual Council of Jewish Brotherhoods meeting that Toronto Jews, whether they were Reform, Conservative or Orthodox, were much closer to unity than their American neighbors.

"You have embarked upon this road and America is trailing behind you," he said. Rabbi Forman based his speech on the need for a Jewish dialogue to establish intercommunication between the three denominations in Judaism. All three groups should have the courage to be

critical of their individual beliefs and listen to the others' opinion, Rabbi Forman said.

His views could hardly be said to coincide with those of his predecessor at Shaarei Shomayim, Toronto's largest Orthodox Synagogue, since Rabbi Walter Wurzbarger was a dissenter in a recent symposium at the biennial of the Union of American Hebrew Congregations in Montreal. Rabbi Wurzbarger was of the opinion that even adult education, the education of children, and the furthering of synagogue membership were essentially religious activities which must be pursued separately by each of the three branches of Judaism.

Eisendrath Victory Seen In Biennial Resolutions

Two additional views of the recent biennial of the Union of American Hebrew Congregations held last month in Montreal credits Rabbi Maurice Eisendrath (P-O, Dec. 22) with at least an even score on the two points — the cessation of the war in Vietnam, and change of the law to permit conscientious objection to specific wars.

Writing in the bulletin of Congregation Beth Emeth, of Albany, N.Y., president William Barnett 2nd asserted that "religious leadership demands more than spokespersonship. It demands more than the writing

or speaking of that with which we agree. It is a spokesman who asks before he speaks for the many. But it is a leader who transcends the accepted and by his genius stimulates the intellect of man to reassess, reaffirm, or refute his opinions."

ANOTHER delegate to the biennial, Donald Bean, former president of Rodeph Shalom Congregation, Philadelphia, gave details of the resolutions committee meeting at which the two salient questions were fought out.

"When the committee finished using its blue pencil," he wrote, "and reported a suggested Selective Service resolution to the full convention, it contained no reference to selective conscientious objection. It merely urged that the Selective Service Law not be applied punitively and that conscientious objection status not be denied a person simply because he does not believe in a supreme being."

Continuing, Bean wrote: "There was also a warm debate on a resolution regarding the war in Vietnam. The proposed resolution produced by the committee and brought to the floor to the full convention was strengthened on the floor. Both sides were vocal but those who favored an immediate cessation of bombing prevailed."

The past president then took up the ethical question. "You may be wondering whether these are the sorts of questions which should be taken up at a Convention of a religious organization. There were many in Montreal who considered them to be political and not religious questions. The other view was, I suppose, the majority view since the Convention did, in fact, take positions on the issues before it. This other view is that a political

question can also be a moral question and that moral questions are proper subjects for religious bodies. Could a well-mannered church-going Christian who lived in Germany during Hitler have properly called himself religious if he washed his hands of political questions? Would it have been beyond the scope of a religious organization in Germany to have taken a stand against Hitler? Are political and moral questions mutually exclusive? What do you think?" The same point was discussed by Barnett.

"Being with congregational presidents from all over the country pointed up similarities of problems, frustrations, and aims. There was considerable discussion as to the involvement of congregational leadership, particularly rabbinic leadership, in the issues created by the crises of contemporary life. Some felt that the pulpit was overemphasizing social problems to the detriment of sermonizing on traditional and ethical subjects. Others contended that Reform Judaism's validity is predicated on the relevance and awareness of our religious position on these issues and that knowledgeable leadership's responsibility includes discussion of these subjects, relating them to what we believe as Reform Jews. . .

"My experience in participating in the discussions afforded me the positive assurance that in our movement we have knowledgeable leadership that has the competence, background, and motivation to explore religious and social problems in both an idealistic and practical manner, thereby allowing a religious approach that takes cognizance of contemporary thought. That religion is a vital and dynamic part of our life is no accident. It does not just happen. It happens because of leadership. . ."

But Jewish Organizations Do

Performers Do Not Forget

By DAVID SAMUELSON

LOS ANGELES (P-O) — A two-hour tape recording of a concert sung and played last Sunday afternoon in tribute to Mrs. Mathilda Barsha Zuckerman, who for more than four decades was Los Angeles' leading impresario in the field of entertainment for Jewish organizations, will be brought to her bedside in a convalescent home.

The artists were many of her

protéges, Jews and non-Jews, whom she coached and taught Yiddish and Hebrew songs and whom she accompanied at the piano before Jewish audiences attending fund-raising affairs of every description. During the years she spent much of her earnings on keeping some of her talented artists alive with food and shelter.

TILLY, AS SHE was affectionately called by program chairmen at various affairs, was an excellent showman, and managed to bring her artists to the top

range of their ability at these Jewish organizational dinners especially with the Yiddish and Hebrew renditions. Top performers like Allen Ross-Jones learned from her "Der Rebbe Elimelech"; Fred Burton, Negro baritone, "Shalom!" and the great Italian tenor Dario Cassini, "A Din Torah Zu Gott!"

Her accompanist talent was a continuous joy to the great Lauritz Melchior, who expressed that joy in a letter read at the concert.

Incapacitated by a stroke more than a year ago, perhaps never to play again, Tilly still has the interest of struggling artists at heart and sponsored this concert to raise a scholarship fund in their behalf.

UNHAPPILY, NO doubt due to the usual apathy of Jewish community life when it comes to the workers (not the great subscribers) there was only one representative from a Jewish organization at this tribute to a great Jewish artist.

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Sex, Marijuana, Protests

Hillel Rabbis See It

GROSSINGER, N.Y. — Without limiting themselves to Jewish college students, the 81 Hillel Directors meeting here agreed that the campus treats premarital sex matter-of-factly, but frowns on promiscuity.

The annual conference of directors drew a picture of the present campus generation as "trying to make its own rules but ethically oriented as any that came before it."

The directors concluded that

although the number who smoke marijuana is probably exaggerated, many college students do smoke "pot," the vernacular for the hopped up cigarettes.

The students were pictured as using wrong methods of protest, but usually their cause is right.

Almost every Hillel director reported an increase in inter-marriage counseling and requests for religious instruction leading to conversion to Judaism. In most cases, they said,

the couple involved a Jewish boy planning to wed a non-Jewish co-ed.

Most college youths are honest in their attitudes toward sex was the general view of the rabbis. They said that premarital experience among students was often based on mutual affection and an urge for companionship, whereas the casual liaison "is still not freely accepted by the campus code."

Bullet Fired At Altar Fails To Daunt Rabbi

MIAMI — A bullet which splintered the layer of plastic glass near the podium where Rabbi Herbert Baumgard was seated on the podium at Friday night services didn't disturb the spiritual leader too much.

He told his congregation that it was fortunate that the window had not been made of glass. He said the bullet didn't even penetrate the second layer of plastic.

He decided however that he would alert the police to guard

duty for the following Friday night.

"Don't think this happens only to synagogues," he asserted. "It happens to churches too. Beth Am has been invaded by thieves so often that your board has just voted to spend several thousand dollars on a burglar alarm system."

He added that the "thieves are, apparently, young and inexperienced, but they are most audacious. For them, a church or a synagogue is just another building to invade."

Brundage Denies Charge, But Admits Club Is His

LAUSANNE, Switzerland — Avery Brundage, in the center of the boycott campaign by Negro athletes against the 1968 Olympics, admitted that he owned the Montecito Country Club, at Santa Barbara, Calif., which bars Jews and Negroes. "The club is run entirely by the members and I have nothing whatever to do with its operation," he said. "I only go there two or three times a year and

I haven't played golf in 40 years."

Asserting that he had opposed racial and religious discrimination all his life, Brundage, who is president of the International Olympic Committee, recalled how he forced Hitler to include two Jews on the German team. He said it was "our threat to take the Olympic Games away from Berlin" that forced Hitler to back down in 1936. Brundage was chairman of the U.S. Olympic Commission at that time.

Detour Via Jewish Law Invalid

Civil Marriage Loses

JERUSALEM — Civil marriage was dealt another blow when the detour by which Jewish law was invoked was ruled invalid by the High Court of Justice.

Two young couples had appealed to the court to order authorities to validate their marriage which was consummated without benefit of a rabbi. They resorted to ancient Jewish tradition which recognized marriage when there were two witnesses,

the proper prayer pronounced and the marriage act consummated.

JUSTICE AGRANAT, who wrote the 78-page judgement, concluded with the opinion that "the time was not yet ripe" for the introduction of "social change so fundamental" as civil marriage.

He said the High Court could not serve as the forum in which the struggle for such a reform could take place, as the legisla-

ture had in 1963 laid down that religious marriages were the only legal ones in Israel, he said.

He pointed out that the two couples had not appealed to the Supreme Rabbinical Court and the High Court could therefore not intervene to grant them redress.

HE ALSO RULED invalid the claim that a person's anti-religious feelings should entitle him to marry in a private ceremony in view of the legislation.

First Time In United States

School Board Asked To Add Our History

By SAMUEL L. SPATTER

PHILADELPHIA — One of the city's 39 B'nai B'rith lodges has asked the Board of Education here to begin courses in Jewish history, language and culture.

The Overbrook Parkside Lodge asked Richardson Dilworth, board president, to "institute formalized instruction in the history and language of the Jewish people."

COURSES ALSO were requested in "the cultural, commercial, social, political and scientific contributions of the Jewish people in the United States."

Jack Panitch, president of the B'nai B'rith Council of Greater Philadelphia, said the request does not represent the opinion of the council, "only the opinion of the people who happened to be attending that lodge meeting."

Samuel Gaber, regional director of the Anti-Defamation League of B'nai B'rith, said the group had never made any such request to the board.

The ADL did recommend that teachers be given more training in human relations. The ADL also said they believed some history and social science studies tests provide "inadequate information on Negroes, Jews, immigrant Americans and the Nazi holocaust."

THE REQUEST by the Overbrook Parkside Lodge comes as the board is preparing courses in Negro history for all the schools. Some high schools already have established elective courses in Negro history.

Two Philadelphia schools, Philadelphia High School for Girls and Central High School, offer a course in modern Hebrew as a minor course. Next September, the course will offer a major language credit.

Glueck Clarifies Name On Letter Of Protest

By MAURICE SCHAPIRO

CINCINNATI, O. (P-O) — Dr. Nelson Glueck, president of Hebrew Union College-Jewish Institute of Religion and noted archaeologist, went out of his way to disavow that he had signed a letter criticizing "intemperate treatment given draft protesters last week."

He was fearful that readers of the Enquirer story about action against protesters might misunderstand the signature of Rabbi Sheldon H. Blank of HUC on the petition. Blank had signed himself "Nelson Glueck, professor of Bible, Hebrew Union College."

Other Jewish signers to the letter included Donald Edelstein, foreign student adviser, University of Cincinnati; Rabbi Albert Goldman; Louis J. Feldman, Hebrew Union College student; Charles E. Israel, manufacturer and chairman of the Cincinnati Jewish Community Relations Committee; Philip Posner, student at HUC and Sally J. Timmel, Univer-

sity of Cincinnati. There were 16 signers.

The signers deprecated excessive use of force, failure of police to adequately protect the Viet Nam war protesters, arbitrary tripling of bail, extraordinary heavy sentences for first offenders, denial of appeal bonds, holding offenders incommunicado, and intemperate remarks by city officials. Most of the 80 or more arrested were from Antioch College and several but by no means a majority were Jewish, according to their names.

Eshkol's Visit Here Advanced

WASHINGTON, D.C. — The February visit to the United States of Prime Minister Levi Eshkol has been moved up to the first week in January. The Israeli official is expected to call at the White House Jan. 7 or 8.

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The Sports Post

Saga Of Heyman

By GEORGE VASS

It was little noted, but possibly unprecedented, the trade early this month of one Jewish professional basketball player for another.

Art Heyman, once the darling of Oceanside High School on Long Island, was traded by the New Jersey Americans to the Pittsburgh Pipers of the American Basketball Assn. for Barry Liebowitz.

IT WAS A LONG ISLAND-flavored trade all around, Liebowitz having made his biggest impression at Long Island University before turning pro.

But it is Heyman who arouses the most interest, if for no other reason than for his failure to live up to the promise of his college days at Duke University.

He was an All-American at Duke in his senior year of '63 and was voted the outstanding player of the National Collegiate Athletic Assn. championships, in which his team finished third.

When he was signed by the New York Knickerbockers of the National Basketball Assn. in 1963, the team looked on him as a drawing card in the strongly Jewish New York area. He was more than that, however, at 6-foot-5, he was an extremely gifted player.

HE COULD SCORE, he could dribble, he could run and he could pass with the best of the middle-sized men of the NBA. He was hailed as the Knicks' box-office savior even before he set foot on their court.

He scored 19 points in that first game, hitting on eight of 24 shots from the floor, but it was evident that he wouldn't be a big star.

"This boy is not a savior," said Knicks' coach Eddie Donovan. "He is a good basketball player and is going to be a very good pro, after he makes a few adjustments, but he is not a savior."

DONOVAN ADDED a comment that proved ironic in the aftermath.

"It's as much a mental as a physical game," he said. "It's a challenge and a strain on a kid coming in this league. It takes the right mental attitude."

Heyman's major problem, as it turned out, was not having the right mental attitude. He was good, but he thought he was even better than his press clippings.

He had trouble with Donovan. He had trouble with fans. Perhaps, he even had trouble with teammates, not to mention players on opposing teams. He was fined several times for conduct detrimental to the club. It was an ironic situation for a young man, who said, upon being chosen collegiate basketball player for 1963 by the Associated Press:

"I have grown up. I have learned to become humble. I owe a lot to my coaches and teammates."

HE WAS THROUGH at New York in '65, bouncing from there to Cincinnati, Philadelphia and Boston of the NBA before sliding to the minors. But he led the Eastern Basketball League in scoring last season, giving him new life when the ABA came into being this fall.

Now he's 26, and the second chances are slipping away. Even the New Jersey Americans found it possible to part with a man who could have been a big name in a rival league.

Pittsburgh may be the last stop for a fellow who still can play basketball like a demon one night — but let down his teammates the next game with a fit of sulking.

It's an old story, in a way. Too many athletes consider they're working hard for a living — until they have to go out and find a job like other people.

The Digest Of The Yiddish Press

Yiddish Papers Hawkish

In case you wondered the Yiddish word for hawk if "roib-foigel," literally robber-bird. For the most part the two leading Yiddish papers are hawkish: the Day Journal because of its Orthodox leanings, and the Forward because of its vehement (George Meany-ish) anti-Communism.



Silver

the Forward because of its vehement (George Meany-ish) anti-Communism.

Wherever you go in the world you will find emissaries of the Lubavitcher Rebbe. One of his messengers, Rabbi Joseph Weinberg, went to darkest Africa last year and reports meetings with Jewish groups in isolated countries in the Day-Journal.

In Portuguese Angola, for example, Rabbi Weinberg found a Jewish couple who had written off their 15-year old son as a non-Jew because they had never had him Judaized as an infant, since no mohel was in Luanda, the capital. Weinberg made them understand that the boy was still Jewish. He urged the father to take the lad with him on his next business trip to Lisbon and have him circumcized. The couple's daughter was wavering between going to school in London where the family had non-Jewish relatives, or Israel. Weinberg prevailed upon the girl to go to Israel.

From Eastern Parkway, Brooklyn, the Lubavitcher, alerted by Weinberg, sent a tallis and tefillin to the Ango-

lese youngster, one of hundreds receiving the zealous care of Lubavitcher'sque ubiquity.

Mexico's Jacobo

One of the most popular heroes of Mexico is Jacobo Zabłudowski. A kind of a combination of an Ed Murrow and a Mel Allen, and, Zabłudowski is adored by millions who see him regularly on television, commenting on public affairs and frequently on sports. Possessed of a kind of animal electricity, he exudes waves of personal appeal. Whenever anything important happens in the world, Mexicans expect Jacobo to comment on it.

When Mexico wants to know about the newest space shots or about the baseball world's series, they expect their man, Jacobo, to "cover" the events.

Jacobo is also a person of insight, but withal most modest and unassuming, despite his immense popularity. Not so long ago, in the lush Jewish sports

center in Mexico City, the leaders of the Mexican government plus the leaders of B'nai B'rith were assembled to do honor to Jacobo; he received the first Menorah award from the B'nai B'rith, a golden candelabrum, indicative of the enlightenment he has brought to his people.

Jacobo accepted the honor and made it clear that he got his aims in life from his parents. His father, David, speaks and writes Yiddish and often writes scholarly articles for the Mexican-Jewish publication, "The Way," edited by Chaim Lazdesky, who wrote up Jacobo in the Day-Journal. Jacobo's parents are also proud of their other son, Abram, a fine architect. The only time Jacobo, in his news commentaries, departed from the absolute neutralism which characterizes his telecasts, was during the Six-Day War when his Jewishness caused him to root for the Jews. He was applauded for so doing by countless Mexicans.

Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: I would appreciate learning the origin of my father's name, Viski. He came from Rutki-Kossaki Lomza Gubernia, in Poland. Thank you. Sincerely, Samuel Weiss, MD., Chicago, Ill.



Pearlroth

Viski — the correct spelling is Wiski — is a family name of geographical origin. It was taken from the name of a great complex of villages and towns grouped under the name of Wiski to which your native Rutki-Kossaki also belonged. The chief village and center of this complex was formerly the village of Wiski in the district of Radzyn, in the gubernia of Lublin which adjoins Lomza. Your ancestor assumed the name of the chief village in 1894. Wiski means "the screeching of cattle."

Dear Mr. Pearlroth: Our family name is DARRISH. My folks came from a little town in the Ukraine near the Polish border. Am looking forward to getting your derivation. Thank you. M. E. Darrish, St. Louis Mo.

Darrish is the Yiddish rendition of the village of Darze which is located in the district of Wylkowysk in the gubernia of Suwalki, Poland. The geographical name was assumed by your ancestor in 1894 to commemorate his place of origin. Darze (pronounced Darzhe) is the adaptation of a Lithuanian word meaning "a garden."

(Do you want to know what your name means? Send all queries to Mr. Pearlroth, National Jewish Post & Opinion, 70 Fifth Ave., New York, N.Y. 10011.)

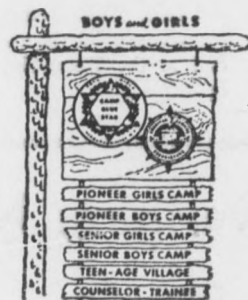
U.S. Trade Unions To Loan \$10 M

JERUSALEM — American trade union will loan the Israel Federation of Labor \$10 million, a H a r o n Becker, secretary general reported on his return from the United States. The loan has the backing of George Meany, president of the AFL-CIO.

Another \$10 million is expected to be forthcoming from European trade unions.

The \$20 million is expected to be matched by loans from workers in Israel, and the total will provide investment funds for industry, especially in the chemical and electronic fields.

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De Pauw Student

(Continued from page 3)

time. He wanted the college to send all its employees cakes on their birthdays. Thought it would be a morale booster. He could supply the cakes.

No one bought the scheme, but Vittert's approach was memorable. He poked his head in the door of the university's vice president and quizzed "Who are you? What do you do here?" and told the President's assistant when he introduced himself to Mark, "Yes, I've heard of you."

Afraid of people? Not Mark Vittert who shakes secretaries' hands and assures them it was a pleasure meeting them.

Last summer Mark and a friend decided to get rich fast. And easy. Beyond these two criteria there was one more. "We decided we ought to get a job to teach us something we should know. So we decided to work with people," said

Mark.

"This will really sound dinky, I know," Vittert offered, "but we figured out how we could make \$35,000 a year and have a ball. We bought luminous paint, a couple of number stencils and went door to door in suburban St. Louis painting street addresses on the curbs. They glow in the dark, you know!"

Mark and his partner didn't make \$35,000. They didn't stick it out a year. Instead each netted, according to Mark, \$2,800 in six-weeks work at a \$1 a curbstone.

MARK'S BRIEF, abortive recording career spun out of a conviction that he was as good a singer as a lot of other juvenile recording stars. He wrote the words to "Your Heart Will Tell" and a local music teacher was retained to put down the music as Mark hummed

(Continued on page 15)

Town Crier

(Continued from first page)

Mrs. Jack A. Goodman — The untimely death of David Cook left a void in this community that is not replaceable. His love and dedication to his immediate family was so great that it spilled over and embraced his synagogue, his people, his community, his country and the world. He labored not for vain glory but for the glory of service to mankind, wherever it was needed.

Julian Freeman — David Cook saw his ties to his Jewish life as offering him the reason for his existence — and added stimulus in his work in the general community. He brought leadership to all worthy Jewish causes. He accepted community responsibility and had reached the heights of leadership locally. He will be missed — a little of each of us is gone with David Cook.

DePauw Student

(Continued from Preceding Pg.)

it. To cap the effort, Joey Dee and the Starlighters of Peppermint Twist fame were brought to St. Louis to accompany Mark on the Dot Record release.

Since Mark was the first to admit he couldn't sing — even with the help of several technical obscurities — the record's future was predictable, despite the fact several told Mark many had done well with worse material.

Fortunately, it wasn't a serious setback for the then high school junior. As the flip side of the record said, with a terribly prophetic application to Mark's brief singing career, "Baby, My Torch Went Out!"

Mark's future plans apparently have little to do with his past. After earning a DePauw sheepskin, he looks forward to joining the staff of the F.B.I. That is, if the draft doesn't in-

tervene. Here too Mark is most unusual. He thinks it's highly unlikely any military service would be interested in gambling on a body as "messed up" as his.

ONE OF MARK'S other favorite pastimes is collecting bits of information about good inter-personal relations. Like winning friends and influencing people. He keeps a card file of tips in his imported cork paneled fraternity room. Now, according to Mark, it contains 150 entries — each describing successful and not so successful person to person approaches Mark has witnessed or heard

about. It's terribly helpful in business and dating, Mark points out.

Apparently his dossier has some highly effective pitches, for Mark, for personality and other reasons, has been chosen frequently to be a debutante escort in St. Louis' society circles.

Mark makes no great point of his society role, nor any other of his multitudinous on and off campus roles. His fellow students accept him with tolerant affection and admire his spunk.

Several probably will be at ringside next month!

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B'nai B'rith Lodges Help Hospitals On Christmas

Members of two Indianapolis B'nai B'rith Lodges participated for the fourth consecutive year in a program in which they aid patients at Indianapolis hospitals on Christmas Day.

Under the co-chairmanship of

Thomas D. Mantel and S. Shep Cutler the program was expanded and members of Indianapolis Lodge 58 and George Choban Lodge 2192 worked helping patients at Methodist Hospital and both Indianapolis Veterans Administration Hospitals.

Adult Art Classes Winter Series Due

The winter series of Adult Art classes will start on Tuesday, Jan. 9 with a session in the morning from 10 to noon and a session in the afternoon from 1-3 p.m.

Mrs. Leah Traugott will be the instructor. There will be 8 sessions to a series. Fees for members are \$10.00 and others, \$16.00. Advance paid registration may be made at the Jewish Community Center, 6701 Hoover Road.

Monument Lodge In Install Momberg



BEN A. MOMBERG

Ben A. Momberg will be installed worshipful master of Monument Masonic Lodge, 657 in ceremonies at 7 p.m. Jan. 6 in the Masonic Temple, Illinois and North Streets.

Other officers to be installed are William E. Damaree, senior warden; Abe Alex, junior warden; Otto W. Cox, treasurer and Thomas A. Gould, secretary.

Town Crier

(Continued from first page)

Prayer Book," starting on May 2 for six sessions.

Now back to the several names, two in particular. One is Elie Wiesel, the celebrated Jewish novelist, and the second our personal friend Rabbi Zalman Schachter, the exponent of Hassidism who exploits the radical element of the movement to make it relevant to today's needs, and thus has evoked the criticism of the hasidic establishment.

There are other names equally as good — Dr. Samuel Sandmel, Dr. Ellis Rivkin (he too is a radical thinker), Dr. Bernard Martin and Dr. Abraham Kaplan. All the doctors listed here are rabbis except Prof. Kaplan — and we think that Jews should list rabbis as rabbis, not as doctors, but that's only an aside.

Let me not be all sweetness and light this week. It doesn't suit our personality.

When Shimon Peres — who one day may be Israel's Prime Minister — came to town recently under the auspices of the American Jewish Committee and the auxiliary sponsorship of the Indianapolis Hebrew Congregation, Temple Beth El, and the B'nai B'rith, perhaps 200 to 250 — a large crowd for our city — heard him. Where were the only 8,000 Jews of our city, or at least the 4,000 Jewish adults?

They don't know what they missed. But they did miss something that was much more important to them than their bridge or TV or theatre. These people are the bane of Jewish life — too lazy even to feed themselves even while the table is spread out before them.

We will never have a creative Indianapolis Jewish community with this kind of dultzes whose only interest in life is entertainment and satisfying their appetites. Now the IHC has

Dr. Max Galerman Succumbs At 78

Funeral services were held Wednesday for Dr. Max L. Galerman, 78, a chiropractor, who died at his home, 626 N. Hamilton.

Born in Odessa, Russia, he had lived in Indianapolis 55 years. He was a graduate of American College of Mechanotherapy in Chicago.

Dr. Galerman was a member of the Monument Masonic Lodge.

Survivors — widow Ida; sons Raphael and Lionel; daughters Mrs. Yehuda Yehudai, Mrs. Harry Goldstein, Mrs. Paul S. Rabin; sister Mrs. Harry Bluestein.

spread out the table for us another time. We don't know what the fees are, if any, but if the community doesn't partake it deserves what it will become. Need we say more.

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